

IMPROVEMENT ERA



ORGAN OF THE PRIESTHOOD QUORUMS AND THE YOUNG
MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS.

Published Monthly at Salt Lake City by the General Board



Before the Smoke Clears Away

On your fire-stricken shop, factory, office or store, you can resume business if insured with us. No long unnecessary delays in adjusting, no haggling over terms; but prompt payment of losses every time. It's to our interest to get you set up in business again—we can insure you again.

Home Fire Insurance Company of Utah
HEBER J. GRANT & Co., General Agts.

20-26 S. Main St., Salt Lake City, Utah

BOTH PHONES, 351.

Jos. Wm. Taylor

Utah's Leading Undertaker
 and Licensed Embalmer.

Fine Funeral Chapel, Private
 Parlor, Show Rooms and Morgue

OFFICE OPEN DAY AND NIGHT
 21, 23, 25 South West Temple Street
 SALT LAKE CITY, UTAH

Established 1889.

Capital, \$200,000

Utah Commercial and Savings Bank.

4% Interest, computed semi-annually, on
 Savings Deposits.

Commercial Banking in all its branches.
 Accounts of Banks and Individuals solicited.
 Customers assured the best accommodations
 consistent with conservative and safe banking.

Wm. F. Armstrong,
 President.

Byron Groo,
 Cashier.

(When writing to Advertisers, please mention the ERA.)



Denver & Rio Grande

Scenic Line of the
 World

THROUGH PULLMAN AND TOURIST SLEEPERS TO

DENVER, ST. LOUIS AND CHICAGO

For Folders, Booklets etc., ad-
 dress **I. A. BENTON, Q.A.P.D.,**
 Salt Lake City, Utah



The STATE BANK OF UTAH

Salt Lake City, Utah
 Established 1890.

THIS Bank solicits the accounts of
 banks, firms and individuals, and
 extends to such customers every
 reasonable courtesy and facility.

Joseph F. Smith, Pres. Chas. S. Burton, Cashier
 Anthon H. Lund, V. Pres. H. T. McEwan, Asst. Cash.

West's Mail Order House

SALT LAKE CITY, UTAH

Made of Positively the Best English Steel



WEST'S MAIL ORDER HOUSE RAZOR.

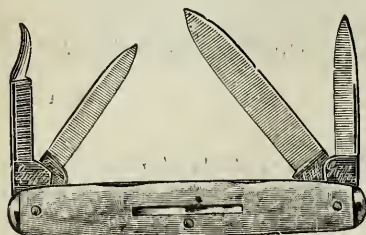
Made in Germany especially for us. A high class razor in every particular—made of the finest quality tempered razor steel. Full hollow ground and thoroughly tested. Round heads or square points. Equal to any razor made except the "Carbo-Magnetic." If you are not satisfied, return it and we will refund your money. Equal to many \$3.50 razors on the market.

No. 814— $\frac{1}{2}$ and $\frac{3}{4}$ inch blades, X quality steel. **Our Price 98c.**

No. 815— $\frac{1}{2}$ and $\frac{3}{4}$ inch blades, XX quality steel. **Our Price \$1.39.**

No. 816— $\frac{1}{2}$ inch blade, XXX quality steel, with fancy Antique or Bamboo handles. **Our Special Price \$1.69.**

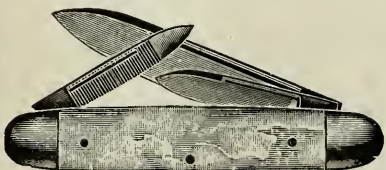
Postage 5c extra each razor.



No. 844—**Pearl Handle Pocket Knife.** Finest pearl handle, milled German silver lining, tip bolsters and shield, 4 blades; one large, two small and one finely finished nail file. Length closed 3 inches.

Our Price \$1.00.

Postage 3 cents.



No. 143—**A Handsome Pearl Handle Knife.** Three highly polished blades, made of the finest steel, one file blade. German silver bolsters, brass lined. Finest quality of pearl. Knife closed 3 inches long. Usual retail price \$1.00.

Our Price 76c.

Postage 3 cents extra.



THE CARBO MAGNETIC RAZOR.

Positively the best razor in the world. No honing—no grinding—no pulling—no smarting after shaving—always ready for use. This is the great razor advertised in all the leading magazines. Order one today. Use it every morning for 30 days; then, if you are not perfectly satisfied, return it and get your money back. You do not risk a penny to prove that the "Carbo-Magnetic" razor is without an equal. The most popular width is the $\frac{1}{2}$ inch blade. Made with square point or round head.

Our price, Postpaid, \$2.50.

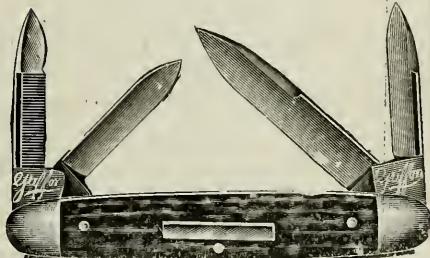
Ivory handles, \$1.00 extra. With each order for a Carbo-Magnetic razor we give, absolutely free, an elegant pair of Gold Plated Cuff Buttons.



No. 811—**Highest Quality Two Piece Carving Set.** Small carvers, suitable for small steaks and roasts. Made of the famous "Griffon" English shear steel. Heavy forged bolsters. Highly polished and fitted with oxidized fancy silver plated handles. Length of knife 10 inches. Put up in a neat cloth lined box. Suitable for a present.

Our Price, Per Set, \$1.06.

Postage 11c extra.



No. 400—**The Popular Four-blade Knife.** This is a very desirable knife. Four blades made of the best steel. Stag handle, brass lined, and strong bolsters. Length closed $3\frac{1}{2}$ inches.

Our Price 79c. Postage 4c extra.

SATISFACTION GUARANTEED OR MONEY REFUNDED.

(When writing to Advertisers, please mention the ERA.)

Agricultural College of Utah

A NATIONAL AND STATE INSTITUTION



The Campus in Summer Time. A View Along College Avenue with the Tower of the Main Building in the Background.

The Home of Practical Education

A COLLEGE DEDICATED TO THE GREAT WORK OF DIGNIFYING AND ELEVATING THE INDUSTRIES AND AGRICULTURE,—OF UNITING LEARNING AND LABOR.

The following Courses are offered:

THE SCHOOL OF AGRICULTURE

- (1) A two-year course in Agriculture;
- (2) Four-year college courses in Agronomy, Horticulture, Animal Husbandry and Dairying, Irrigation and Drainage, Agricultural Chemistry, and Economic Entomology. In addition a course in Irrigation Engineering is offered jointly by the Agricultural College and the State School of Mines.

THE SCHOOL OF HOME ECONOMICS

- (1) A three-year Manual Training Course in Home Economics;
- (2) A four-year college course in Home Economics.

THE SCHOOL OF COMMERCE

- (1) A three-year high school course in Commerce;
- (2) A four-year college course in Commerce.

THE SCHOOL OF GENERAL SCIENCE

- (1) A three-year college Preparatory Course;
- (2) A four-year college course in General Science.

Upon completion of the College Preparatory Course a student may enter any one of the four-year courses leading to a degree.

THE SCHOOL OF MECHANIC ARTS

- (1) A four-year course in Manual Training in Mechanic Arts.
- All college courses lead to the degree of Bachelor of Science; all other courses, to certificates.

The Agricultural College of Utah is an Institution of Service. Its ideal is to give to the young men and women of Utah a training for industrial efficiency, and a capacity for citizenship in its high sense.

LOGAN,

.

.

.

.

UTAH

(When writing to Advertisers, please mention the ERA.)

The August number of the ERA will contain three stories: "From Range to Rostrum," a story of the ranch and the school, by Lella Marler Hoggan; "The Gadiantons," a Book of Mormon narration, by Elizabeth Rachel Cannon; "Driftwood," portraying honor among tramps, by Barbara Miller. Among other articles are: "A Suggestion," being a scheme for the preservation of pioneer relics, by Dr. J. Lloyd Woodruff; "Love Thy Neighbor as Thyself," by Judge Henry H. Rolapp; "Duty," by Prof. J. C. Hogenson; and "Your Best and Highest Self," by Nephi Jensen; "The Scheme and Significance of the New Law on City Government by Commission," by Senator Carl A. Badger. Then there are poems, editorials, events, Priesthood quorum information, and M. I. A. Conference minutes.

A. A. Savage, Hyrum, Utah: "The ERA is better than ever before."

"We certainly enjoy the ERA and should feel lost without it."—C. F. Barnes, Columbia, South Carolina.

IMPROVEMENT ERA, JULY, 1911.

TWO DOLLARS PER ANNUM WITH MANUAL FREE.

Entered at the Post Office, Salt Lake City, Utah, as second class matter.

JOSEPH F. SMITH,	} Editors	HEBER J. GRANT, Business Manager
EDWARD H. ANDERSON,		MORONI SNOW, Assistant

TABLE OF CONTENTS.

O the Freedom of the Mountains!.....	Frontispiece
The Title of Liberty.....	759
The Spirit of America—A "Mormon" Political Ideal	William A. Hyde..... 761
Truth	Louis W. Larsen..... 768
"Echo Canyon,"—"A Glimpse of the Valley,"— "Over the Little Mountain," Sketches.....	Alfred Lambourne770-773
Higher Criticism and the Book of Mormon II	Brigham H. Roberts..... 774
Little Problems of Married Life, I.....	William George Jordan.... 787
Pen Pictures of the Holy Land—VIII. Illustrated	Hamilton Gardner 794
"God is Just." A Poem.....	Grace Williams 799
The Story of the Restoration.....	Osborne J. P. Widtsoe..... 800
Western Canada.....	Dr. Jos. M. Tanner..... 808
What a Hungarian Gentleman Writes....	Arpad Pasztor 812
Cast Not the Stone. A Poem.....	Grace Ingles Frost..... 815
From Nauvoo to Salt Lake in the Van of the Pioneers.—V	Moroni Snow 816
The Missionary	A. Rowley Babcock 822
Over the Plains.....	Jennie Allred 824
Editor's Table—True Love.....	Prest. Joseph F. Smith.... 827
"Mormonism"	Levi Edgar Young 829
One Hundred Years of Mexican Independence	Elizabeth Rachel Cannon... 833
Messages from the Missons.....	837
Priesthood Quorums' Table.....	841
Mutual Work—Wasatch Stake Track Meet— Millard Stake M. I. A. Day—Uintah Stake Field Day—Alpine Stake Activities General M. I. A. Field Day—The Daynes Trophy—A Commendable Activity in Liberty Stake—M. I. A. Statistics.....	843
Passing Events.....	851

Do you farm for pleasure? —or for profit?

If you farm for profit, you should adopt modern methods—keep in touch with the progress of modern farming

THE DESERET FARMER

Teaches modern farming—the kind of farming that yields the greatest returns for the time and money expended. It is really a correspondence course in farming. Progressive farmers read it

52 TIMES A YEAR FOR ONE DOLLAR

SUBSCRIBE NOW

The Deseret Farmer

PROF. L. A. MERRILL, Editor
Vermont Bldg., Salt Lake City

J. M. KIRKHAM, Manager
Lchi, Utah

Y. M. M. I. A.

Reading Course 1911-12

For the Seniors:

1. Dry Farming \$.17
..John A. Widtsoe, \$1.50 net Post. \$.17
2. Cities of the Sun35
..... Elizabeth R. Cannon, .35
3. John Marvel Assistant 1.50
..... Thomas Nelson Page 1.50
4. Young Man and the World12
A. J. Beveridge, ..\$1.50 net, Post. .12

Joint Book of Reference:

- The Book of Good Manners, Mrs.
Burton Kingsland, \$1.50 net, Post. .12

For the Juniors:

1. Good Hunting.... Theo. Roosevelt 1.00
2. The Young Forester... Zane Gray 1.25
3. Boy Wanted.... Nixon Waterman 1.25
4. Alfred the Great..... Jacob Abbot .50

Reference Book:

- History of the Church. Five vols.
ready now, 6th vol in preparation
per vol..... 1.50

Also all the Y. L. M. I. A. Reading Course and a Large Stock of Miscellaneous Books

Special Prices in Quantities

Deseret News Book Store

The Leading Book Concern

6 Main St. - Salt Lake City, Utah



**GILES
ENGRAVING
COMPANY**

ILLUSTRATING
DESIGNING

HALF TONES ZINC ETCHINGS

BOYD PARK BUILDING

G

SALT LAKE

(When writing to Advertisers, please mention the ERA.)

THE TITLE OF LIBERTY.

Amalickiah, who was a man of cunning device, and many flattering words, led away the hearts of many of the people of Nephi, in the days of Helaman, to engage in wars and dissensions, to do wickedly, and to destroy the foundations of liberty which God had granted unto them upon this American continent, in that early day (B. C. 66-53).

When Moroni, who was the chief commander of the armies of the Nephites, heard of these dissensions, he was angry with Amalickiah, and he rent his coat; and he took a piece thereof, and wrote upon it:

"In memory of our God, our religion, and freedom, and our peace, our wives, and our children."

He fastened this upon the end of a pole, put on his headplate and his shields, and girded his armor about his loins. He then took the pole, which bore his rent coat, and called it The Title of Liberty, and bowed himself unto the earth, and prayed mightily unto God for the blessings of liberty and that the cause of the Christians and the freedom of the land might be favored. And when he had poured out his soul to God, he gave all the land to be a land of liberty. And he said, surely God shall not suffer that we who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own transgressions.

And when Moroni had said these words, he went forth among the people waving the rent of his garment in the air, that all might see the writing, and cried with a loud voice saying,

Whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into covenant that they will maintain their rights, and their religion, that the Lord God may bless them.

And the people who were desirous to maintain their liberty came running together, with their armors girded upon their loins, rending their garments, as a token and covenant that they would not foresake the Lord their God.

And Amalickiah and many of his men who doubted the justice of their own cause, were delivered into the hands of Moroni, who compelled them to covenant to support the cause of liberty, and few there were who denied the covenant of freedom. And Moroni hoisted the Title of Liberty upon every tower, in all the land, and thus planted the standard of liberty among the Nephites.

And there was peace in the land.—Alma 46. See "The Spirit of America," by Wm. A. Hyde.



O THE FREEDOM OF THE MOUNTAINS!

IMPROVEMENT ERA

VOL. XIV.

JULY, 1911.

- No. 9

The Spirit of America.

A "Mormon" Political Ideal.

BY WILLIAM A. HYDE, PRESIDENT OF THE POCA TELLO STAKE OF ZION.

On the shores of the Atlantic there stands a statue, the conception of a man, to symbolize the mission of America; but neither he who made it, nor the people who accepted the gift, nor the admiring thousands who gaze upon it, know how deeply the lofty sentiment that prompted its creation is founded in the will of God.

With the ordinary observer, the connection of this statue, if any is sought to be established, is with the American people, and not with the continent, but to the minds of those who have beheld and heard the truths in the history of this hemisphere, the spirit that statue represents existed five thousand years before its concrete form at the hands of Bartholdi.

In the days in which God appointed unto the nations of the earth "the bounds of their habitation," (Acts 17: 26) this land was dedicated for a mighty purpose, no less a purpose than the nursing ground of liberty, that upon it important plans of God might be accomplished. The great revolution of nature that

broke the earth as a piece of pottery, and scattered the lands and divided them with water, (Gen. 10: 25) was a part of a great design; that the western land, void of inhabitants, was left virgin and unknown was part of the same design. In the absence of complete records of that day, much is left for us to imagine, but it is as if the Omnipotent had said, when he surveyed a world cleansed from its rank corruption by the washing of his flood, "Here let my children begin once more to multiply; but lest they turn again to evil and pollute the earth, I will preserve this choice portion for a fortress of righteousness in the day thereof;" and he established the bounds of waters, and circled them round about to keep this his special heritage.

If there were such a divine provision, it had its early justification, for when the descendants of Noah grew in numbers and increased again in wickedness, and were confounded and scattered at Babel by the wrath of God, as chaff is blown by a blast of wind, he could direct the righteous few who sought him, to gather together their families, with their flocks and seeds, "and go to the valley northward," saying,

And there will I meet thee, and I will go before thee unto a land that is choice above all the lands of the earth, and there will I bless thee and thy seed. . . . And there shall be none greater than the nation I shall raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee, because this long time ye have cried unto me (Ether 1: 42-3).

Now the first direct intimation in history of the sacredness of this hemisphere appears, for as these ancient men set their faces toward this choice land—no doubt with hearts beating high at the favor of God—they were placed under a charge, to be enforced by a penalty so awful that, had they not been actuated by pure and righteous desires, they must have turned back in fear. The sacred record says:

And he had sworn in his wrath unto the brother of Jared, that whoso should possess the land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them. . . . Wherefore, he that doth possess it shall serve God, or shall be swept off, for it is the everlasting decree of God.

Then, as they must have hesitated in fear, how reassuring and hopeful to them was the promise that now they heard:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage and captivity, and from all other nations under heaven, if they will but serve the God of this land, who is Jesus Christ, who hath been manifested by the things that we have written (Ether 2: 10-12).

History tells us more than once upon what slippery grounds men stand when they covenant for posterity. Records become dim in the mind, and are at last displaced by the current sweep of life's events. Personal testimonies that beam in the eye and vibrate in the voice, in one step become tradition, in the next fables, and the next myths. By that unexplained mystery of birth, bad men come of righteous fathers, and in the maze of centuries new generations stand around the tombs of saints, remembering merely that they lived; for there is no memory of righteousness but in righteous lives. So this mighty nation, begotten of God's promise, lived, flourished and forgot. It mattered little to those whose minds were steeped in evil that the secret of God's love for this land was now revealed, that it was to be a place for the "New Jerusalem which should come down out of heaven, and the holy sanctuary of the Lord" (Ether 13). It mattered less that the covenants of the fathers were repeated to them, for in the ripening of their iniquities they comprehended not, and heard not the rolling thunders of God's wrath, till the storm of his fury burst upon their heads, and his warning was vindicated, and this land, again defiled, was freed from its stain, as the sacred soil drank in the blood of its polluters!

It argues much for the tenderness of the Almighty, that this result should not harden his heart against the race, for the record reveals him again dealing with men for the colonizing once more of these favored continents. In marvelous vision (I Nephi 13; II Nephi 10) he shows this land, repeats the conditions he imposes as to the faithfulness of those who shall possess it, and traces its history down to the end of time. He shows its discovery by Columbus, under the inspiration of his Spirit; its peopling by a race of valiant men, the subjects of a foreign king; their delivery from

thralldom, in line with the covenant of old under the power of the Lord, and reveals for the first time its international importance, repeating again the blessed promise:

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles, and I will fortify this land against all other nations.

The sign and seal of Divine title again is set upon the Western Hemisphere. Again we see men step upon its shores charged with the mission to keep that title clear. Where else might the Lord sow his truth as a witness to his Eastern Israel? Burn and plow the stubble fields of Grecian, false philosophy and mythology, only to have them choked by the weeds of Roman error and superstition? Sweep the plains of China of the errors of Confucianism, only to find Buddhism take root? No! Rather take the virgin soil, set apart, where neither thistles nor error can blow, nor roots of pagan philosophy can spread, and there plant again the everlasting truth!

But here, as ever, began again the old-time struggle for the rights of men, and the rights of men are but their liberties. Does not all evil originate in the desire to enslave? There is little difference between chains upon the wrists, or upon the wills or consciences of men. In a thousand years of fast recurring wars this continent becomes the field of the most sanguinary conflict for liberty that the world has ever seen. Titans there were who towered high above their fellows, matching the heroes of all time. Nephi recognized the presiding genius of the land, and, refusing a crown, stood forth one of the greatest leaders of the earth. Warriors there were who could have checked Hannibal or worried Napoleon; and these prophesied or fought as the day demanded. Ye men who boast of patriotism, heard ye ever of such a flag as this—that having no cloth, a man should tear his cloak and write upon a piece of it:

IN MEMORY OF OUR GOD, OUR RELIGION, AND FREEDOM, AND OUR
PEACE, OUR WIVES, AND OUR CHILDREN! (Alma 46: 12.)

Does the Stars and Stripes stand for more than that? And, in the history of all warfare, have men before or since worn a literal shield of faith, as did the two thousand "sons of Helaman?"

(Alma 57.) And thus again, with varying fortunes, were fought out the issues of this continent; but what matters it to the cause of liberty, if now, as before, her robes were sullied by the crimes of a race, and her cause for the time seemed lost? It was not lost, for its past was treasured in the sacred urn of history, to inspire and renew a future conflict in its defense, and the Spirit of America still stood guard over a continent where victorious red men wandered, carrying in their faces not even a suggestion of their former greatness. She wept over the ruins of her ancient temples, but her mind was turned toward the fulfilment of the decree of God, that should see her robed and crowned again among an intelligent people. She stood upon the Atlantic shores, as her effigy now stands today, and her eyes pierced the distance, watching for the coming of the man across the waters!

How steady the onward flow of the centuries! They garner the lives of men in their enfolding cycles, roll into the infinite space, and one by one drop into the treasury of eternity. A millennium passes over the ruins of a vanished race, obliterating with kindly hand the signs of a nation's woe, and there is ushered in the last time of the prophecy; the Spirit of God rests upon a man and he sails forth in obedience to the inexorable call. Had Ferdinand and Isabella and all Spain decreed otherwise, still he must have come. A thousand others, seeing liberty, followed after, until the land was sown again with the seed of a nation; and as the doors of the northern continent lay open, why should there not rush through them like hordes of adventurers to those that pillaged the southern lands? Was it a happy chance merely that brought to our shores the staunchest principles in the staunchest minds of all Europe? Rather had God selected these for the working out of his plans!

No messenger as of God tells them their mission, yet a hundred prophets with inspired tongues teach the law of righteousness and freedom. The Spirit of America is in the hearts of men. They seem to feel that this is freedom's soil, and the genius of the continent broods over them, baptizing them in its fire, and they are born anew. The old order of kings, with its power deep-rooted in the bone and muscle of servitude, now stands marshaled in battle with the new order of freemen. The conflict that fol-

lowed could not result otherwise than it did, for God captained the armies of the colonies. If it be true that the departed great sometimes participate in mortal things, is it asking of the imagination too much if we picture the glorious old soldier, Moroni, who bore the rent cloak, and fighting a hundred battles delivered his people, as sitting at the councils of our Washington? Is it too much to believe that those who under him endured and suffered long and learned patience, and through that patience gained the victory, should comfort our freezing soldiers in their vigils? Or is it out of the sphere of legitimate sentiment if we think that the shades of the mighty who championed God's cause in the past should now, with the knowledge of the impending fulfilment of their dreams, stand in the thin ranks of the Continentals and strengthen and encourage them?

By what unseen forces are men from time to time charged with a mission? Could Columbus have said why he became the servant of an idea? Could Samuel Adams tell what heaven worked in him? Could Patrick Henry trace the source of his impassioned speech, or Jefferson know the treasury from which his wisdom sprung? Could Washington in refusing a crown, and in laying his sword at the feet of Congress, committing his country to the care of God, who had thus far delivered it, know that the compelling power of this grand act was the Spirit of America voiced in prophecy, and possessing him as truly as ever Isaiah was possessed?

So when at last our flag had won its place, Liberty had entered once more into her full dominion, to begin again under more favorable conditions the work of redeeming and preparing this blessed land for its mission, the worship of the "God of this land, who is Jesus Christ, who was manifest by the things that are written." And lest there should occur again the experiences of the past, with what infinite pains she hedged the sacred heritage of freedom! The bulwark of a constitution, the like of which was never known before, was reared against the powers of oppression, from whatever source they might come (Doc. and Cov. 101: 77). By the declaration of the Monroe Doctrine she broadened her mantle until its skirts enfolded her sister states on the south. That men might not be tempted to kingly ambition by long terms

of power, she set the lofty precedent of a Washington who could lay down not only his sword but his sceptre; that monarchs might not make a breach in the walls and breed their kind upon our shores, behold the fate of Maximilian and Dom Pedro! That slavery in any guise whatever, or of any race or color, might not grów here, she gave the lives of a million men, and the treasures of a world!

These things, great as they are, are but the mere details, the plan of which lay in the mind of God; and all these men who sweep before us in a grand array are but the actors in the drama of Liberty, whose stage is the mighty continent which, by the grace of God, we now inhabit. Less than one hundred and fifty years old—a child yet among the nations—the United States sits at the councils of kings and rulers, their very arbiter. As a tribute to her mission, the world looks to the torch she bears as guiding the way to safety. Ninety million souls swarm in her cities, and inhabit her broad plains; and these a mixed race, carrying in their veins the blood of every land, are being fused into a mighty force. The great problem for these to solve is not the watering of their lands, nor the nursing of their forests, nor the tariffs, nor the trusts. There is one great, overshadowing issue in America—it is that we shall keep sacred that spirit whose image stands by the mighty waters. God's decree is not written in the sand, to be obliterated by the waves of time, but it is an eternal edict that all who possess this land shall serve him, if it is to be a land of liberty to them.

O America, thou giant, strong in the strength of mighty youth—fearing no invader—fear thou the enemy within thy gates! Who is it shall enslave thee but thine own unrighteousness? Who shall conquer thee but thine own injustice? Who shall destroy thee but thine own perverseness? Keeper of God's inheritance, receptacle of Liberty, be true to thy charge, lest thy multitudes be as naught, and thy glory fade as the sun that sinks in darkness!

Of those who have honored me by reading thus far, there will be two classes: one that has felt the conviction of the truths herein, and one that doubts the authority upon which it mainly rests. To the former let me say, How happy should he be in whose mind and heart there comes the blending of the wish of

man with the will of God; who is able to estimate his country thus; who feels the patriotism that rests securely in the foundations of truth—not the truth of a day or of an age, but of eternity! How happy should he feel to know of this prophecy and of its fulfilment in his country's history! And with you, my friends, will I exclaim, "Long may this land be bright with freedom's holy light: protect us by thy might, great God, our King!"

And to you, my brother, who sees merely a pleasant fiction in these words, let me say, Could your country and mine have a stronger wall of defense than a virile belief in the truth of them? If these predictions are the imaginations of a dreamer, he will dream us into a paradise of glory and greatness, if we but follow! You crown Washington and Lincoln and other mighty ones with the wreath of man's worship; he anoints them with the oil of prophecy, and makes them agents of the Almighty! You pedestal their statues in halls of fame; he shrines them among the stars, and makes them captains to the King of Kings! You would make our country great by its riches and resources; he would make it mighty by its virtue! You would protect it with fleets, and fortify it with cannon; he would defend it with the favor of the Lord of Hosts! Choose ye of these, that which history in all its records of nations has approved, and you with us will recognize the genius of the Spirit of America.

POCATELLO, IDAHO.

Humility.

Humility is a rare virtue. If one is rich he is apt to be proud of his riches; if he has distinguished ancestry, he is apt to be proud of his lineage; if he is well educated, he is apt to be proud of his learning. Someone has suggested that if one becomes humble, he soon becomes proud of his humility. Christ, however, possessed of all powers, was the very personification of humility.—WILLIAM JENNINGS BRYAN, the *Prince of Peace*.



ECHO CANYON,
The Gateway of Utah.

Who of all those that in the Pioneer Days traversed Echo Canyon in an ox-team will forget the place? Who will forget the shouting, the cracking of whips, the wild halloes, or the pistol shots that resounded along the line? Who will forget the echoes, all confused by the multitude of sounds, and passing through each other, flying from cliff to cliff and up in the shaggy ravines, and seeming at last to come back from the sky? Slowly moved the train under the conglomerate cliffs; slowly, for half the cattle were foot-sore, and all way-weary. Wild indeed was the deep defile, the canyon, illumined by the September moon.—From “The Old Journey,” by Alfred Lambourne.

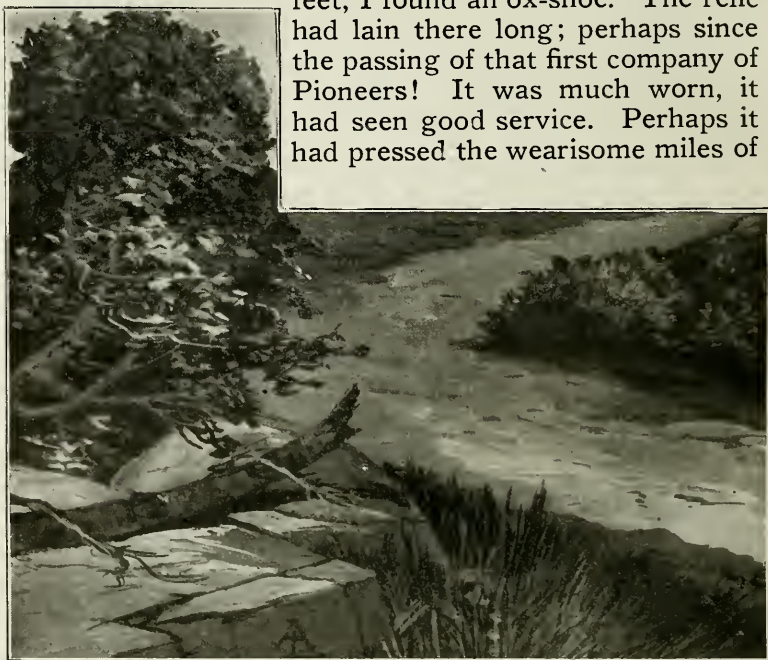
OVER THE LITTLE MOUNTAIN.

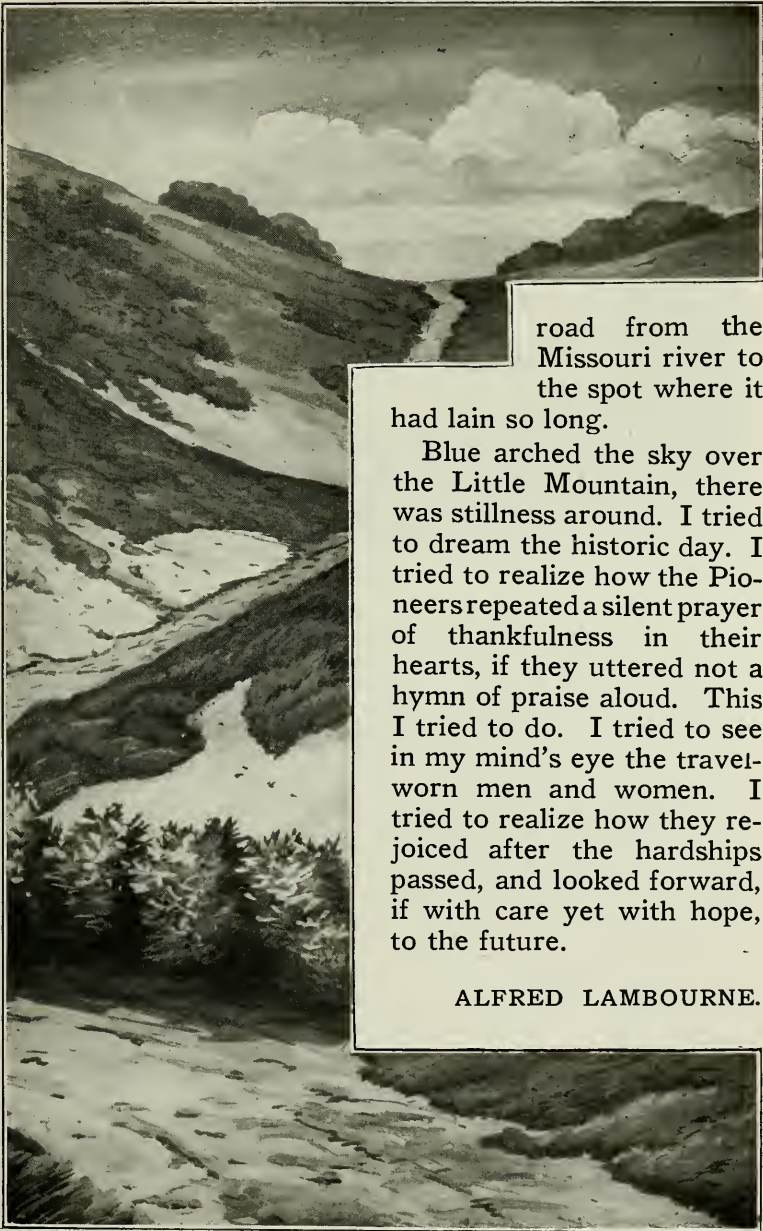
The Old Trail.

The mountain is steep, the road is edged with choke-cherry trees and clumps of ancient shrub oak. The road is now unused; what once had been ruts, made by the wheels of wagons, are changed by rain and flood into deep-cut gullies. It is a place where in the spring months the air is fragrant with the exhalations from millions of snow-white blossoms, and in summer, where on the branches of the choke-cherry trees, clusters of crimson, wild fruit hang.

This place is now historic. Below the Little Mountain lies Emigration Canyon. Down that piece of road passed the Pioneers of 1847.

At the road's steepest part, near "The Summit," and where it is crossed by ledges of stone, littered with boulders and shale, that once tore the iron from the cattle's feet, I found an ox-shoe. The relic had lain there long; perhaps since the passing of that first company of Pioneers! It was much worn, it had seen good service. Perhaps it had pressed the wearisome miles of





road from the
Missouri river to
the spot where it
had lain so long.

Blue arched the sky over the Little Mountain, there was stillness around. I tried to dream the historic day. I tried to realize how the Pioneers repeated a silent prayer of thankfulness in their hearts, if they uttered not a hymn of praise aloud. This I tried to do. I tried to see in my mind's eye the travel-worn men and women. I tried to realize how they rejoiced after the hardships passed, and looked forward, if with care yet with hope, to the future.

ALFRED LAMBOURNE.



"A GLIMPSE OF THE VALLEY."

The last outline in my battered sketch-book. The descendants of the Pioneers can hardly imagine the days when the long train of dust-covered wagons, or the Pony Express, or the lumbering stage-coach formed the quickest transport between the inter-mountain region and "The States." It would be hard for them to imagine the feelings of the emigrant when, after the long, arduous "Journey," he looked upon the scene! As we are now whirled along over the Laramie Plains, or through the Weber Canyon, or through the Castle Gate, or across the Sierra Nevada, riding in luxuriously-cushioned seats, it would be well to do justice to the intrepid Pioneer. Danger and fatigue were all forgotten. The stubborn interminable miles were conquered, "The Journey" was at an end.—From "The Old Journey," by Alfred Lambourne.

Truth.

BY LOUIS W. LARSEN.

There is nothing so persistent as truth. Though crushed, as it often is, 'neath a mountain of falsehood and error, it will work its way relentlessly upward, till it mounts the very summit, freed from the shackles that would keep it hidden in the darkness.

Truth always wages her warfare openly; error is intriguing and deceitful. Truth conquers by sheer strength, and her victories are eternal: error scores but temporary victories, for she can hold her ground only till she has exhausted her stock of wicked dissimulation. The one brandishes her glittering sword in the blaze of the noonday sun; the other works her dark designs stealthily, under cover of night.

"Truth is the summit of being." It is the normal status of things; while error is a perversion, a disturbance, that must and will finally be adjusted. It is said that a planet moves smoothly *in* its course, but violently *to* its course. The same is true of a fact, when distorted it works havoc. Ruin and dissolution always follow in the wake of the conquests of evil; but righteousness must ultimately bear sway, when all things will be restored to their normal equanimity. There are unseen forces that work ever silently and persistently for the restitution of right and the overthrow of wrong. Triumph and supremacy are vital, inherent qualities of truth. So it must achieve victory in the end. To think of its being utterly annihilated or permanently defeated would be paradoxical. Our prophet said, "Every principle proceeding from God is eternal, and any principle which is not eternal is of the devil."

This assurance should be cheering to all who labor for the cause of right. We should be hopeful even in the darkest stage of the battle, when the odds are all against us, aye, when we suffer the humiliation of apparent defeat, for we know that the end is not yet; that in the last great struggle our cause will be gloriously vindicated, and that our heads will wear the laurels that endure forever. "The lying of others cannot hurt us long, it always carries with it our exoneration in the end."

BURLINGTON, VERMONT.

Higher Criticism and the Book of Mormon.*

BY ELDER BRIGHAM H. ROBERTS.

II.

The prime reason why we are asked to believe that this second part of the Book of Isaiah could not have been written by the one who wrote the first part is that if we suppose the first Isaiah to have written the latter part of the book, then we must believe in the possibility of a man being wrenched from the environment in which he stands, so to speak, and be projected forward in time, and become so immersed in a different environment as to speak by the spirit of prophecy in a new style and spirit, and from the midst of future events, as if they were present. Higher critics, as a rule, insist that the miraculous does not happen, that wherever the miraculous appears, there you must halt, and dismiss the miraculous parts of narratives, since they suggest fraud on the one hand and credulity upon the other—therefore we are asked to reject the second part of Isaiah as being the work of the prophet who wrote the first part of the book of that name, since accepting it would involve us in the belief of the possibility of Isaiah being so immersed in the events of future time as to speak from the midst of them as if they were present.

Let us consider this principle of the higher criticism just a moment. Is it possible for the mind of man to have revealed to it the future? Is it possible to penetrate in advance

* A discourse delivered in the tabernacle, Logan, Utah, Sunday evening, April 2, 1911.

one day's happenings, the happenings of three months into the future, three years, or three centuries into the future? If you can demonstrate the fact that the mind can foresee the events of tomorrow, you win your case; because the veil is as impenetrable that hides tomorrow from the mind of man in its normal state, as is the veil that separates him from the future of three hundred years. Let me illustrate what I have in mind by relating a circumstance which happened within my own knowledge, and I speak of this incident with the greater freedom here because I know that in the experience of scores of men who are before me it could in large part be duplicated.

I knew two young elders who were missionaries in the Southern states more than a quarter of a century ago. They were young and inexperienced, yet full of zeal for the faith. They had left all their interests in the west, in order to teach their faith, in their weak way, to the people of the south land. They happened to be in a section of country where they had many friends, but these were slow to accept their message, so far as being baptized was concerned. The interest of the community in the message these young men bore was quite general, but very few, in fact, up to the point I am speaking of, none had joined the Church by baptism. These young men were very disappointed that they were not baptizing people and organizing branches of the Church, as the elders did in early days. The result was that they grew restive, and made up their minds that they would seek other pastures, hoping for a more fruitful ingathering of souls. They quietly bade good bye to their warmest friends, and prepared to take their departure. But during the night preceding the day of their departure, one of them had the dream I shall here relate. At the time, the brethren were guests of one of the wealthiest families in this particular part of the state, a family that had received them with great kindness, a family made up of a husband, a wife and a beautiful daughter, married to a young student of medicine of the neighborhood, soon to graduate as a physician. The lady herself was very much interested in the gospel, the husband very much afraid of it, and full of anxiety concerning it. The young elder in question dreamed that he was at the gate of the plantation where this family lived. His companion passed by the

entrance to the plantation with a strange partner, and went on, apparently through the wood lot lying beyond the plantation, while the young man who had the dream, together with a new companion, (and, by the way, I happen to remember he was an honored resident aforesaid of your beautiful city) passed into the plantation. Presently, in the strange changes that come over dreamers, the elder was walking about the fore-yard of the plantation, when he saw standing in a doorway the married daughter of the household, and as he was passing by the doorway, he observed that she was crying; and as the young elder approached, she extended her hand, and smiling through her tears said, "O, I am so glad you have returned! I was afraid you would never come back, and I want you to baptize me."

The young elder woke up his companion to tell him his dream, and as he finished it, he said, "We are not going to leave this neighborhood. We will stay and see what comes of it."

A few weeks later these young men received a letter from President John Morgan, then president of the mission, appointing a place for conference on the Tennessee river, and asking them to meet him. They traveled several hundred miles to meet with him at the designated place. At the conference the elders reported their field of labor; and Elder Morgan, in that larger wisdom of his, said that instead of leaving such a field as had been described in their report the need was more help. And so he gave them two more companions, and the four of them returned to their field of labor. As they came into the neighborhood where they had hosts of friends, and to the gate of the plantation I have been telling you about, two of them passed on to visit other friends, and the other two, the dreamer and his new companion, entered the plantation. Being mid-day, dinner was soon prepared and partaken of. After the conclusion of the meal, the dreamer wandered about the plantation, that had become somewhat like home to him. Passing a cottage near the principal dwelling (this was some three months after his dream) he saw, standing in the doorway, the young matron of the household, and as he approached, he discovered she was crying. She smiled through her tears, and extending her hand, in broken voice said, "O, I am so glad you have returned; I

was afraid that you would never come back; and I want you to baptize me.”

With a shock the young elder remembered his dream. The whole incident he had witnessed and lived through three months before. The passing of the gate of the plantation by his companion with another associate; the doorway with the young matron standing in it crying; the meeting, the smile through the tears, the very words spoken. But why the tears? There had been some disagreement between the young matron and her husband upon the subject of her baptism. Soon afterward, however, he withdrew his objections, and several months later the lady, with about eight or nine other persons, was baptized by our young elder. The husband himself also finally joined the Church.

I have related this rather long story for the express purpose of showing that the future can be exactly revealed to the mind of man. And remember what I said—that if the events of tomorrow, or three months hence, can be revealed to him, so can events three centuries hence, and it is true that “prophecy is but history reversed.” If that is the case, then I want to say to you that all the difficulties over this question of the first Isaiah being the author of the last half of the book that bears his name disappear—the first Isaiah can do all that is attributed to this second Isaiah.

Here is a question that I want to submit to you about Isaiah: If the first Isaiah, as we will call him, is not the author of the second Isaiah, who is? The second part of Isaiah is confessedly the more important part of the book; it is the Messianic part of the prophecy, and for that reason is the most important part of the book. If you could find the author of the first part of it, why could there not be found the author of the second part of it?

Then again, there is no heading or title to the second part at all it follows right along in sequence, so far as any physical or arbitrary division is indicated. But it is claimed by the higher critics that there is a sharp transition as to matter and style between the 39th chapter and the 40th chapter. I modestly beg leave to differ from that conclusion. If you allow something to the power of prophecy, to the possibility of the future being revealed to man, let that be established in your mind, I say, and there is no break between the 39th and the 40th chapters, that is, no considerable break. Listen

to what is the conclusion of the 39th chapter. Hezekiah has just been made to hear the word of the Lord to this effect: "Behold the days come that all that is in thine house, and that which thy fathers have laid up in store up until this day, shall be carried to Babylon." Here is the spirit of prophecy, even in the 39th chapter of this book, because it is foretelling things that shall happen to this man Hezekiah—all that he has shall be carried into Babylon." Nothing shall be left, saith the Lord—and thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be servants in the palace of the king of Babylon." In the opening of the second Isaiah (so-called) you find that the matter is closely related. Remember that the prophet has just told of the future captivity of Israel, their bondage in Babylon, and the 40th chapter opens thus: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." And then he proceeds to proclaim the ultimate deliverance of Israel from this state of bondage to which the 39th chapter of the so called first Isaiah alluded. Thus the opening of the "second Isaiah" is in good sequence to the first.

Now another point in the case is this. Our higher critics must deal with some very important facts of history, accredited history, before they can make good their claim of the doubtful authorship of this latter part of Isaiah. To begin with, here is Josephus. According to Josephus, the Jews exhibited the prophecies of Isaiah, chapter 44: 28 and chapter 45: 1-13, to Cyrus, king of Persia, to induce him to return the Jews to Jerusalem, and order the rebuilding of the temple, upon which Cyrus issued the following decree:

Thus saith Cyrus, the king: Since God Almighty has appointed me to be the king of the habitable earth, I believe that he is that God which the nation of the Israelites worship, for indeed he foretold my name by the prophets, and that I shall build him a house at Jerusalem, in the country of Judea. This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies, for this prophet said that God had spoken to him in a secret vision: "My will is that Cyrus, whom

I have appointed to be king over many and great nations, send back my people to their own land and build him a temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, after Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfil what was written (*Antq. of the Jews*, Book XI, chapter 1).

Such is the testimony of Josephus in relation to the effect of this prophecy upon the mind of Cyrus, and the fact that the prophecy had been uttered, and the name spoken as the future deliverer of Israel from their bondage, to rebuild the house of the Lord, is what influenced him to issue his decree to that end.

There is one other item of history that higher critics will have to deal with, and that is in relation to the Christ himself reading the prediction from the prophecy of Isaiah—the "second Isaiah," from the 61st chapter, and applying it to himself. The incident is told by Luke as follows:

And he came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the Prophet Esaias [Isaiah]. And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, *This day is this scripture fulfilled in your ears.* And all bare him witness, and wondered at the gracious words which proceeded out of his mouth * * * (Luke 4: 16-23).

Here is the prophet—the second Prophet Isaiah—honored by a quotation by the Master himself, and applying the prediction to himself, the Messiah. Now, the point of argument from the passage is this, if we are to reject the second prophet Isaiah from the 40th chapter to the close, because it is "unthinkable that it was written by the first Isaiah, because it would be necessary to immerse him in the spirit of prophecy, out of the environment of his life and his labors," are we not under the same obligation to reject it as the

utterance of a second Isaiah, who must needs be conceived of as being immersed by the spirit of prophecy into the future, making the prediction concerning the Christ, who, as he read from the second part of Isaiah, declared to the people, "*This day is this saying fulfilled in your ears.*" It would be no more difficult for the first Isaiah to utter this prediction than for the second to give voice to it. In either case it involves the fact of the miracle of prophecy.

One other thing. In all this criticism you must take into account the magnificence of the man God was using to be the prophet pre-eminent of the coming of the Messiah—the Messianic prophet *par excellence*. And one of the books that is an authority on higher criticism, the work of Dr. Driver, *Introduction to the Old Testament Literature*, in describing Isaiah pictures him as follows:

Isaiah's poetical genius is superb. His characteristics are grandeur and beauty of conception, wealth of imagination, vividness of illustration, compressed energy and splendor of diction. . . . Examples of picturesque and impressive imagery are indeed so abundant that selection is difficult. These may be instanced, however: the banner raised aloft upon the mountains; the restless roar of the sea; the waters rising with irresistible might; the forest consumed rapidly in the circling flames, or stripped of its foliage by an unseen hand; the raised way; the rushing of many waters; the storm driving or beating down all before it; the monster funeral pyre; Jehovah's hand "stretched out" or "swung" over the earth, and bearing consternation with it. Especially grand are the figures under which he conceives Jehovah as "rising up," being "exalted," or otherwise asserting his majesty against those who would treat it with disregard or disdain. . . . The brilliancy and power of Isaiah's genius appear further in the sudden contrasts and pointed antitheses and retorts, in which he delights. . . . No prophet has Isaiah's power either of conception or of expression; none has the same command of noble thoughts, or can present them in the same noble and attractive language.

Such is a description of Isaiah by a higher critic. Now take that man, at the close of his 39th chapter, give him, under the inspiration of God, the vision of Israel in captivity, of Israel's deliverance through Cyrus, the Persian king; give him the vision, as God did, of the "Man of Sorrows," the "one acquainted with

griefs," who "bore our sorrows," upon whom was laid "the burden of us all," "by whose stripes we are healed," and "from whom men turned away their faces" (Isaiah, chapter 53)—give him the vision of a world's redemption by such a character as this, and bid him describe it—will there be anything impossible in the "second Isaiah" for the author of the first thirty-nine chapters to utter, under the inspiration of God?

And now comes the strength and power of the testimony of the Book of Mormon in relation to this subject. Higher critics say that this second part of Isaiah was not written by Isaiah. But the new volume of scripture, the Book of Mormon, written by prophets upon this American continent, bears witness to the fact that the colony of Lehi leaving Jerusalem six hundred years before Christ, and at least fifty years before the date of the composition of the second part of Isaiah, insisted upon by the higher critics, carried with them the prophecies of Isaiah, the second part as well as the first, and transcribed it into their records, where Joseph Smith found it. Of course this statement may not appeal to higher critics, but how strong it must be to us, who accept the testimony of the Book of Mormon, as establishing the integrity of the Book of Isaiah's prophecies!

In conversation with one of our young men who recently returned from an eastern college, where he had come in contact with higher criticism, he remarked to me, "Yes, higher criticism shoots to pieces the Book of Mormon." "Pardon me, my brother," I answered, "you have misstated the matter; you mean that the Book of Mormon shoots holes into higher criticism!"

And that is true. The Book of Mormon establishes the integrity and unity of authorship for the whole book of Isaiah. It is claimed in the little brochure by Mr. Jones that we are discussing, that a similiar point to the one we have been considering arises concerning the word "Malachi," spoken of in Third Nephi. 23rd chapter and fourth verse, "where Christ is represented as quoting 'Malachi' quite definitely as the words of an individual by that name." "The best of authorities," says the brochure here examined, "now agree that Malachi is not a proper name at all, but should be translated, 'my messenger.'" The brochure writer says it is the English version of the scriptures that has crystal-

ized the word into a proper name. All I shall say upon that particular subject is just this, that if the Christ, among the Nephites, referred to Malachi quite definitely as a person of that name, the author of the gospel according to St. Mark also quite definitely refers to him as one of the "prophets" who had delivered a certain message concerning the messenger who should go before the Christ. I will read to you the passage from Mark: "As it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee." So much from Malachi, one of the prophets: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight:" so much from Isaiah, the other prophet. The Christ himself quotes also from Malachi, in the New Testament; and while one may not say that the reference to him is definite as a person of that name, yet he quotes a passage from Malachi as from one of the prophets. Referring to John the Baptist, the Christ says: "This is he of whom it is written,"—now quoting from Malachi—"Behold, I send my messenger before thy face, which shall prepare the way before thee" (Luke 7: 27). Dr. Driver is of the opinion that the book of Malachi came to the hands of the compilers with no title to it, and since they found in it this expression, "I will send my messenger and he shall prepare the way before me," they took the term, "my messenger," for the title. He says: "From the similarity of the title in form to Zechariah 9: 1, it is probable that it was framed [*i. e.*, the title, "Malachi"] by the compiler of the volume of the twelve prophets; and this taken in conjunction with the somewhat prominent recurrence of the same word in Malachi 3: 1, has led some modern scholars to the conjecture that the prophecy, when it came to the compiler's hands, had no author's name prefixed, and that he derived the name from chapter 3: 1, 'my messenger' being there understood by him either as an actual designation of the author, or a term descriptive of his office, and so capable of being applied to him symbolically." This discussion of the subject by an authority on higher criticism itself is scarcely in agreement with the notion that it was the "English version of the scriptures that has crystalized the word [Malachi] into a proper name (Brochure page 9). Dummelow's commentary on the word Malachi says that

the oldest Jewish tradition identifies the author of the book of Malachi with Ezra, the scribe, "understanding the word 'Malachi' as an honorable title conferred by Jehovah upon his prophet." True, this author, who accepts quite generally the results of higher criticism, says this "oldest Jewish tradition" is "without adequate reason;" but if the phrase, "my messenger," could be, according to the aforesaid oldest tradition, understood as an honorable title conferred by Jehovah upon Ezra, could it not be applied as such to whatever prophet wrote the book, and thus cause him naturally to be referred to "very definitely" as an individual by that name?

But do not such "tests" as these constitute rather small groundwork upon which to build a structure of objection to such a work as the Book of Mormon purports to be?

There are other matters in this brochure that ought to be considered, but they introduce questions that may not be treated on this occasion for lack of time.

I promised in the outset, however, to say something in relation to higher criticism as affecting the New Testament, as well as to its bearing upon the Book of Mormon. I now proceed to fulfil that promise.

I hold in my hand the *Hibbert Journal* for January, 1911, and on the questions with which it deals, Religion, Theology and Philosophy, it is recognized as one of the foremost journals of the world. It is a journal the contributors to which quite generally accept the results of higher criticism; and reading a few passages from it will show the effect of higher criticism upon the New Testament. The article I quote is by the Rev. K. C. Anderson, D. D., and in his opening statement he says:

The time has come when it seems necessary deliberately to raise the question whether the story which we have in the four gospels of the birth, life, death, resurrection and ascension of their central figure was designed by their authors to be taken as literal history. The higher criticism, indeed, is forcing this question to the front, and the time does not seem far distant when all sections of the church will have to face it. The higher criticism may be described as a virtual, though not intentional, attack on the historicity of the Bible. It did not, indeed, begin in that way. That was not its avowed purpose, it called itself "historical

criticism, ' and aimed at judging the various parts of scripture in the light of actual circumstances in which they were produced. But the result has been to show in almost if not every part of scripture that what we have is not history proper—that the author's purpose was not to write history, but to edify, to teach some religious truth which he regarded as all-important. . . . As a result of the work of the higher criticism, the four gospels are a complete wreck as historical records. . . . It [the Gospel of St. John] cannot be depended upon in any way, particularly as authority for the history of Jesus. . . . The same is substantially true of the synoptics [that is, the three gospels of Mark, Matthew and Luke]. As authorities for the life of Jesus they are hopelessly shattered by the assaults of the higher criticism. How little they tell us of an historic Jesus! And that little full of contradictions and discrepancies, of impossible incidents and errors. . . . The higher criticism has forced the Christian world to interpret spiritually, and not literally, much that these gospels tell us of Jesus.

And then referring to the effect of higher criticism upon some of the earlier historical facts in the gospel, he goes on to say:

So long as the higher criticism confined itself to these incidents, little concern was felt, but now it is beginning to lay its hands on matters which are regarded as essential, such as the trial and death and resurrection and ascension of Jesus, and to point out the impossibility of reconciling these with history. It seems as if it will not stop until it has pronounced all the leading features of the gospel story incredible; and when this is done, where will be the evidence for the historicity of Jesus? It would seem as if the result of the higher criticism is to be something the higher critics themselves did not contemplate—that there is only one way in which Christianity can survive, and that is by the surrender of its claim of being a historical religion, and the placing of it on a purely spiritual foundation. . . .

He argues as follows for this new position:

Why not listen to the mystic who tells us that it is nothing less than idolatry to fix our thought and worship on a historical Jesus, who is supposed to have lived in Palestine two thousand years ago, that a flesh-and-blood Jesus is a contradiction in terms, and that what the gospel writers intended to give the world was not history or biography, *but spiritual allegory or drama.* (!) If this theory fits the fact as the historical theory does not, this will be the proof of its truth.

There is much more to the same effect; and this writer

admonishes his readers to free themselves from the thought of salvation through a historical Jesus, and to accept the term "Christ" as the symbol for the individual soul, and apply the written experiences of Jesus to the experiences of the birth and struggle of the individual soul; in other words, accept myth instead of fact as the gospel of Jesus Christ.

I shall close with a comment upon one more passage of this little brochure. Speaking of that matter of the "Isaiahs," and the authorship of the second part of the book, your fellow townsman, who has written this brief criticism aimed at the Book of Mormon, says:

There was a time when the Isaian authorship of these chapters was warmly contested for, but it is hard now to find a modern commentary by any scholar of repute that seriously tries to defend that position. The advocates of the Book of Mormon will probably be the last to attempt it, for to admit the late date of the last half of Isaiah is, to quote Mr. Roberts' words, to throw "the whole Book of Mormon under suspicion of being fraudulent."

What I wanted out of this passage is the thought that the advocates of the Book of Mormon will probably be the last to attempt to uphold the integrity of the whole book of Isaiah as it now stands in the Bible, the product of the prophet of that name, the Messianic prophet *par excellence*. That is probably a true prediction. We may, indeed, be the last, but we shall continue the contest. The Book of Mormon will stand for the integrity of the book of Isaiah; and not only for that, but for all the great historical facts concerning Messiah, and concerning the gospel of salvation through faith in and acceptance of the atonement of the Christ and obedience to His laws, since those facts were revealed to the ancient prophets upon these American continents. They knew of Messiah's coming, of his birth and life; for they had prophets among them much of the spirit of Isaiah, who predicted that fact, and very much pertaining to his earthly life; and finally, our Book of Mormon declares the physical and glorious appearance of the risen Messiah among the inhabitants of this western world. It contains the account of the establishment of the Church of Christ among them. It lays down the fundamental principles of the doctrine of the atonement of Christ, as no other book con-

tains it. It teaches the means of salvation better than any other work of even divine authority teaches it. The Christ lived among the men of the western world for a short period only, but in that time presented the same splendid truths he taught in Judea; only it was the risen Messiah who appeared upon this continent, as he appeared after his resurrection to the disciples in Judea, when he said to them, in all the glory and splendor of a resurrected, immortal personage: "All power is given unto me, in heaven and in earth; go ye, therefore, and teach all nations." Shortly after that, but even in a more splendid manner, he revealed himself to the Nephites in the land of Zion; he came forth out of the blue expanse of heaven, heralded by the voice of God saying: "Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name: hear ye him." Multitudes worshiped at his feet; saw and felt the wounds in his hands and in his side; and knew that the prophecies of the old prophets among their fathers were now fulfilled in this manifestation and personal presence of the Christ with them. He felt with them the fulness of the gospel of salvation through the atonement of Christ. And that testimony of the gospel, its historicity and reality, contained in the Book of Mormon, shall stand against the results of higher criticism. In that book we have a New Witness for God and Christ, a Witness whose voice cannot be silenced. It speaks not only for the Jewish scriptures, but it speaks for the integrity of the whole gospel program. It stands for the reality and truth of the atonement and the gospel of Jesus Christ as the power of God unto salvation. It will resist all such conclusions of higher criticism as those set forth by this author in the *Hibbert Journal*, that I have been reading to you. The truth of God it will establish, and O, how the world needs it! Speaking of his future glorious coming, the Christ said: "When the Son of Man cometh, shall he find faith in the earth?" If the results of higher criticism shall be accepted by the Christian peoples of the world, he will not find real, valid faith in the world; neither will he find faith in the gospel of Christ, for which he stands; nor in the scriptures, as the word of God. If our testimony prevails, the answer is to be given in the affirmative: Yea, Lord, thou shalt find faith in the earth.

(THE END.)

Little Problems of Married Life.*

BY WILLIAM GEORGE JORDAN.

I.—The Springtime of Married Life.

The air is balmy and glowing and inspiring in the spring-time of married life. There is the joy of a new beginning when two face a new world together, like Adam and Eve in that Eden of old. Life seems pulsing with infinite possibilities, and new habits, determining a harvest of good or ill for both, put forth their first tender buds of promise and prophecy.

Dual living means the harmonizing of two lives in unity. It requires conscious, consecrated effort towards attainment. In this period of becoming used to each other, of learning, experiment, compromise, and adjustment, mistakes are inevitable. This spring-time should be taken seriously—but not too seriously. Little inharmonies are dangerous not in themselves but in the bitter memories and misunderstandings they may leave in their trails.

Those married people who tell you, ten or fifteen years after the wedding, that there never has been one cross word spoken between them, never a moment of even irritation, never a single shadowing cloud of disagreement, belong to one of three classes: They have been mercifully endowed with a talent for forgetting, they handle truth with a certain shyness, or one of them is the overawed victim of the other's personality.

Have you ever heard an old sea-captain boast that in all his experience he had never seen a squally sea, never a dull, heavy, storm-laden sky, never heard the tempest shriek through the

* Copyright, 1910, by Fleming H. Revell Company.

rigging, and threaten to tear away the masts? His pride is in his skill, not in his luck. The matrimonial sea never remains absolutely serene and calm, with no ruffling waves, for years at a time. The vital point is that the storms have all been weathered in safety and the love and trust, purified by time, remain undaunted.

In the days of courtship two may feel that they thoroughly understand each other, and that no matter how many marriages may fail *their* happiness together is absolutely assured. Yet courtship is only the kindergarten class of matrimony. Courtship is the preliminary canter, not the real race. It is the matrimonial shopping; marriage is the acceptance of the unreturnable delivered goods. Courtship is the joyous, sunshine launching of the craft of hope; marriage is the long cruise across uncharted seas. The two now pass under the test of new conditions; they face new problems and enter a life of finer attunement, of constant call on patience, tolerance, forbearance, concession, kindness, sympathy and wise understanding.

Happiness in married life means the happiness of two, made by two; neither can do all. No individual can sing a duet. They should be glad to bear anything and everything that fate may bring them *for* each other, but not *from* each other. With union towards opposing conditions and unity between themselves they can *command* happiness. Their attitude is of supreme importance; everything else is secondary. It is not what comes to them but the spirit in which they meet it that really counts.

In love, loyalty, comradeship and mutual dependence, even trial, sorrow, sickness and poverty may bring them only nearer and dearer, soul-serene and heart-glad that they still have each other. This condition never comes through drifting, by letting things take their course, by just hoping that somehow it will turn out all right. Merely *wishing* it and *wanting* it will neither create nor keep this harmony; they must *will* to make it, determine, by living individually at their best, to unite in the finest unity. The responsibility rests on both; the failure may be due to either.

There will come a time in this spring-tide when they awaken to the consciousness of unpleasant traits in each other. The wife may find that what she deemed his fine firmness of character is simply unadulterated obstinacy. His reverence for money in small

denominations is not the prudence and wise economy she once believed, but a chronic tender-heartedness that makes it hard for him to say good-bye to a dollar. In the old days she was the gentle referee of all his thinking; now he seems as autocratic and domineering as a slave-driver in the Congo.

He, too, may suddenly find himself conscious of unnoted imperfections in her, and they loom large before him. There is, at times, a sharpness and shrillness in the upper register of her speaking voice that almost suggests irritability. She would never win a gold medal as a housekeeper, and one has to be fiercely hungry to enjoy her cooking. Her conversational charm seems to have become rather commonplace when subjected to the test of a continuous performance. Her hair is not always rigorously brushed into orthodoxy, and she does not seem to worry much about the immaculateness of her attire around the house.

The items in the catalogue of progressive revelation vary; their importance depends largely on the spirit of the interpretation. They are a bit disillusioning, it is true, but they are not fatal. If wisely taken in their early stages they may be cured; if incurable they may be silently accepted with joy that they are not worse. Fine tact may accomplish much in rendering them unobtrusive, as people living along the line of a railroad learn not to hear the noise of the trains. We are all human and have faults, failings and foibles. We have no right to expect perfection unless we can give it in return. Perfect people, too, would be awfully tiresome to live with; their stained-glass view of things would seem a constant sermon without intermission, a continuous moral snub of superiority to our self-respect.

Let us not consign the Venus de Milo to the rubbish heap because she has no arms; she is greater without them than any other marble lady, fully armed, in all the world's history. Let us accept the little failings of those we love as we do a mortgage on a valuable property; if we cannot remove it or decrease it, pay the interest and then forget it. Concentrating on the positives, the virtues of each other, in married life, may reveal some trait—a fine sense of honor, a sterling honesty, a courage that recognizes no Waterloo, a sweetness of sympathy and tenderness that never fails, or some other characteristic—a trait so priceless that

it sweeps away criticism on petty failings as a rushing mountain stream carries to the sea the dead wood that threatens its serenity.

When the young wife asks her husband to point out all her little faults so that she can correct them, any little thing that does not come quite up to his ideal, for she "loves him so much that she wants to be absolutely perfect in his eyes," let him realize the sacred sweetness, the instinctive fineness, the tender, wistful longing of its consecration and show himself worthy of it. This cry of the emotions, this high-tide of a mood of genuineness is a crucial moment. Conscious that he is nearing the thin ice of heart diplomacy, let him tenderly assure her with a caress that she is flawless as the Kohinoor and gently smile away the possibility of even perfection being as perfect as she.

The real work of mending little flaws can be considered later quietly without furnishing a detailed estimate of the needed repairs. He has given her an ideal to live up to, not a feeling of restless protest to be overcome. Mutual confession of each other's faults is the shortest cut to a misunderstanding, though the talk begin in the balmiest atmosphere of flowers and perfume, sweetness and seemingly storm-proof confidence.

The first difference of opinion that belongs to the "quarrel" is important for the manner in which it is met. When the romance of the new companionship loses the charm of its initial novelty, the warning click of trifles, a sudden jolt or jar of the home machinery, may threaten the possibility of any hope for the future.

The first storm usually arises from a trifle and in a few moments a gentle zephyr of misunderstanding becomes a whirlwind. There are only three or four moves on each side, and in surveying the emotional wreckage, both may be dazed and unable to say how it started. Each may say more than is meant; each may take the other's words too seriously; each oversensitive and hugging a petty pride, may feel aggrieved and too hurt to think of instant attempt at restoring peace and sunshine. There may be sobs, protests and wounded dignity on the part of one, while the other may become coldly, stolidly calm, as if carved in mahogany.

It matters not who spoke the first word; it is the fault of both if the inharmony continues. It may have been a difference

of opinion in which each was right but neither had the right to force that opinion on the other. The larger nature will ever be first to make overtures of reconciliation.

A slight misunderstanding may be invaluable to both as a warning, as a revelation of tendencies of a characteristic of one that the other must recognize, as a small blaze may inspire a realizing sense of needed precautions in a home, that may make a conflagration later hardly possible. The two should mark the trait that caused the trouble as a rock in the channel, a dangerous reef that should be removed if possible; if not removable, it should have a bell and a light so that it may be recognized and avoided in the matrimonial seamanship.

When the air of a discussion suddenly grows sultry, and the temptation comes to cap one sarcasm with another more sarcastic there should be a pause. Orators facing an audience and feeling a twinge of stage fright take a moment to get their bearings, to pull themselves together and conquer the invading nervousness; then they speak their first few words in a low voice, slowly, gently and deliberately. The orator's pause taken in the early stages of a breakfast table discussion often guarantees peace. When a first misunderstanding is permitted to degenerate into harsh and bitter words of contempt, they leave a stain. They soil the ermine of delicacy and fineness in relation of the two that only the bigness of a great love can ever quite restore; they make repetition easier and reparation harder.

When it is all past and the sun shines bright again, talking it over and holding rehearsals and post-mortems is unwise. It should be buried from memory forever as a body is committed to the depths of the ocean in a funeral at sea. Let us forgive and forget; if we hold a hurt feeling and adopt a martyr pose we show that we forget that we have forgiven.

It is what follows misunderstanding that really counts. Does it leave a train of bitter words and recrimination that becomes tattooed into memory, a fit of sulks, tears and indifferences that no sunshine of loving words can banish, closed Bluebeard chambers of remembrance whose doors we shut with a slam if in later years memory opens them inadvertently? Is the pettiness of either or both to permit this to eclipse the sun of life's happiness? Is it

thus that the discords of a moment effect us, or do they bring sweeter music in the days after, because they are now understood and vanquished, or, unconquered, do they recur more frequently and with greater intensity? Little misunderstandings may be summer thunder-showers that clear the air of the home, leaving it sweet, pure and balmy; or cold, drizzly November rains that depress and deaden.

There may be none of this little discord when the individuality of either is suppressed; when one personality absolutely dominates the other; when one always meekly echoes what the other says; when one meekly walks the matrimonial chalk-line; when the husband or wife has been "trained." There may be quiet here, but it is not really peace; it is the torpor of pale, colorless lives, of submerged individuality; it is the unruffled, stagnant smoothness of a mere pond as compared with the tonic, fresh, free motion of the living sea.

Where love has faded into cold indifference, where a tacit truce of tolerance is established between two to whom marriage has become a mirage fading away into the perspective of memory, there may be no moments of misunderstanding or inharmony because they are in the dangerous mood of "don't care" when emotion seems paralyzed.

Where there is a deep, genuine, absorbing love in the spring-tide of married life there may still be inharmony because the exalted ideals, the heart-hunger, the sensitive fineness, is satisfied only with supreme recognition and fullest response. Love itself may grow unduly arrogant and demanding. A misunderstanding may be but the heart's confession of a subtle hurt, the expression of the perfect dependence of one on the other in the smallest trifles; every word, look or tone has an exaggerated value. It may be antedoted instantly by a word of explanation, or, unexpressed, it may be born in silence and nursed by wounded pride. By the strange power that trifles have to prove the fixed idea, it may grow into a grievance that, feeding upon itself, will weaken the very foundations of faith and trust.

Where love is fine, there is, in misunderstanding and conflict of view, an instinct that keeps the inharmony within bounds of refinement and courtesy. Unselfish love has, too, a recuperative power that restores faith and confidence quickly to the normal

if the disturbing element has been but a semblance of wrong rather than a reality.

Sometimes the spring-tide of married life brings more serious problems. Sometimes in the very honeymoon there may come revelations that kill happiness in its soul, and one, stricken, like a wounded animal, longs only to be alone, to suffer in silence this appalling grief. There is no hope; no words can explain, no acts can atone.

If not so absolutely fatal as this, there may be quarrels more portentous than mere inharmonies, repetitions of doubts and jealousies, specters that do not down, the discoveries of chasms of indifference that cannot be bridged, the pang of wounds that do not heal, the constant, dominant insistence of one note of pain or of loss, the chill of incompatibility when any trifle may precipitate an earthquake. This is not one of the "little problems;" it is too much like living on the suburbs of Vesuvius to lead to happiness without a radical revolution, and a new start with new wisdom on the part of both.

Points of difference in the individualities that seem antagonistic and destructive of harmony may by blending become a dual virtue. The extravagance of one of the partners in matrimony, held in check by the tendency to penuriousness on the part of the other, may have a neutralizing effect on both.

The sturdy independence of the man should give tone and strength to the gentleness of the wife. Marriage requires balance. If both learn to live in the proper spirit towards each other, faults become softened, fuller understanding takes the sting from the seeming pain, kindness displaces unkindness as sunshine banishes darkness, and the two come into closer harmony, mutually completing and complementing each other.

Marriage is what the two personalities involved make it. For art, music, oratory, authorship and other phases of power, it is conceded that success presupposes ability, desire, determination and training, but many seem to think that mere entrance into matrimony should of itself bring success, prosperity and happiness, that it should accomplish all these things as if it were a birthright to be demanded instead of a fortune to be earned by their united effort.

("Respect for Each Other's Individuality," is the title of the second article in this series, to appear in the August number.)

Pen Pictures of the Holy Land.

BY HAMILTON GARDNER.

VIII.—Athens.

From Athens the world has received a heritage such as has been given by no other city. In philosophy, in sculpture, in architecture, in the science of government, this city has probably contributed more than any other. As a center of art and learning it dominated the world of knowledge and culture for centuries. Its illustrious sons, too, have added greatly to its fame. What city would not enjoy prestige with such names among its roster of citizens as the philosophers Socrates, Aristotle and Plato; the law-giver Solon; the statesman Pericles; the orator Demosthenes; and the general Miltiades?



A MACEDONIAN GUARD IN THE KING'S GARDEN.

Athens, too, is not without its interesting ecclesiastical history. On Mar's Hill, the Apostle Paul delivered a speech to the assembled Athenians that remains to this day one of the three or four greatest orations in history. Afterward, he also established a branch of the Christian church here.

Although the history of Athens dates back to 2,000 B. C., and although she was mistress of the known world for a long time, the city was only an insignificant place at the beginning of the nineteenth century. Since 1821, however, when Greece gained her independence from Turkey, and Athens was selected as the capital,



THE ACROPOLIS.

The temple on the center of the hill is the Parthenon.

the growth of the city has been quite rapid. The result is that the traveler finds it distinctly modern—laid out as it is in straight, wide streets, and dotted with squares and parks. The present population is estimated at 150,000.

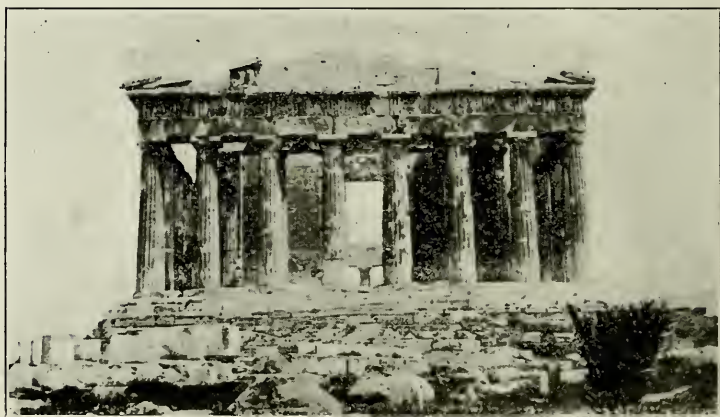
The center of interest in Athens is the Acropolis—a steep, rocky hill, around which the ancient city was built. At first it served as a fortress to the fugitive Ionians who founded the city. Later it came to be the center of religious worship, and the important temples were erected on it. The chief business of the state was also transacted on the Acropolis. Today the hill is covered with the ruins of the old temples—one to Nike and one to Athena being the principal ones.

As the Acropolis is the center of Athens, so is the Parthenon the gem of the Acropolis. The Parthenon is considered the most perfect building ever erected by man. Attempts have been made to duplicate it, but it is still regarded as standing alone in its architectural perfection. Although built in 437-38 B.C., enough of it still remains to impress the observer with its grandeur.

The Parthenon is approximately 225 feet long and 100 feet wide. A double row of columns ran around it, and the whole was covered with a gabled roof. Part of an exquisitely sculptured frieze, which was originally 524 feet long, still stands. To appear perfectly harmonious to the eye, the columns were made to lean slightly inward and the platform to bulge up a little in the center. This fact I verified by sighting along the floor.

If in imagination one could restore the Parthenon with its unsurpassable architecture, its beautiful frieze, its ninety-eight columns and fifty life-size statues; and then fill the courtyard of the Acropolis with costly shrines, with here and there a religious procession passing; and last of all, people the whole with classic Greeks, clad in their flowing white togas—we should have a picture which, in classic beauty at least, could not be surpassed.

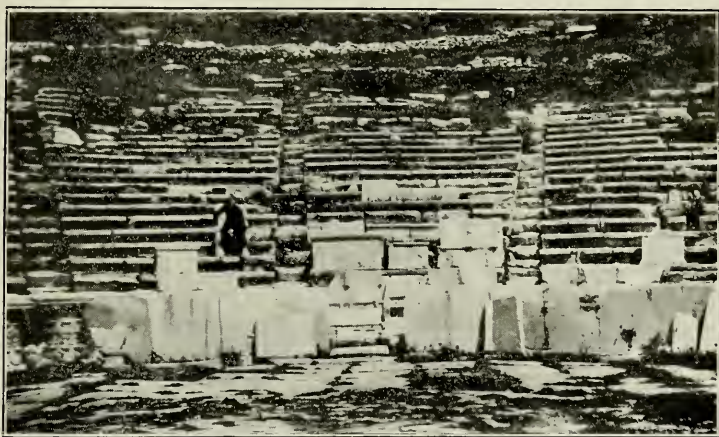
On the sloping hillside of the Acropolis, now almost over-run with weeds, is the ancient Greek theatre of Dionysius. The seats were cut out of the rock in the shape of a half-circle, higher



FRONT VIEW OF THE PARTHENON.

than, and facing, the stage. Originally the theatre held fifteen thousand spectators. Curtains and other modern stage contrivances were, of course, completely lacking—the players merely came out from behind a low wall. The first row of seats belonged to the dignitaries of the church and the state. True to the American irreverence for things ancient, and their desire to assert their equality with anyone else, one of us, while a picture was taken, occupied the seat which the inscription said once belonged to the Roman Emperor Hadrian.

Mar's Hill, where Paul delivered his famous sermon on the "Unknown God," rises near the Acropolis. It is simply a projecting backbone of rock. American propensities again asserted



THE TEMPLE OF DIONYSIUS.

themselves here. Not having a Bible along, one of us took a Baedeker guide book and, assuming a "Ye-men-of-Athens" pose, was photographed on the spot where Paul addressed the Athenians centuries before.

Modern Athens also contains many other treasures from the past. One of the most important is the Theseum, a temple dedicated to Theseus, the mythical founder of the city, and built in the style of the Parthenon. It is, however, the much better preserved of the two, in fact is considered the best preserved of all Greek buildings. The ruins of the great temple of Jupiter also



THE THESEUM.

deserve mention, as well as the Triumphal Arch erected by the Emperor Hadrian. And not the least interesting is the new stadium, erected on the site of the old stadium, where the Olympic games were held, and where in 1906 the American athletes easily defeated the rest of the world in a revival of this ancient festival.

The best idea of the wonderful high plane on which the Greek sculpture stood, can be obtained in the National Museum. Here the thousands of busts depict, with striking vividness, the ability with which Hellenic sculptors could portray character in marble and bronze. The marvelously well-preserved vases and urns also give an admirable picture of Grecian life and character. Besides these, there are antiquities of all kinds—weapons, ornaments, reliefs from tombs, and vessels of gold, silver and clay.

Of the life and customs of the modern Greeks, I need say nothing here. The Greek population of the United States is sufficient that Americans can obtain this information at home.



MAR'S HILL.

For those who are interested in classic mythology and archaeology, and who desire to live for a time in the glory of the past, Athens is the ideal place. Here, above any other city in the world, are the ruins of the classic age, and to this place, the Queen of the Greek world, must one come to gratify this desire.

UNIVERSITY OF UTAH.

“God is Just.”

Sometimes, when day stalks over the lea,
It brings a burden of woes to me—
A load of sorrow, and pain and care,
That seems almost greater than I can bear.

And as I struggle along the road,
Reeling and fainting beneath my load,
A spirit of evil arising in me,
Whispers, “God is not just, or this would not be!”

But when shy night steals over the plain,
Singing her low, sweet, soothing strain,
Softly and gently my burden of woes
Slips off, and I sink into sweet repose.

Then I recall how in mercy and love
God sends untold blessings to me from above,
’Til my heart fills with rapture and I feel that I must
Proclaim to the world that indeed “God is just.”

GRACE WILLIAMS.

REXBURG, IDAHO.

The Story of the Restoration.

BY OSBORNE J. P. WIDTSOE, A. M., PRINCIPAL L. D. S. HIGH SCHOOL,
HEAD OF THE DEPARTMENT OF ENGLISH.

A Religious Revival.

[During the season 1910-11 the Young Ladies' Mutual Improvement associations studied the Restoration of the Gospel, and eighteen lessons were prepared by the author for the classes. Since then he has written and added several more lessons, and on solicitation he intends to print them in book form. The entertaining article here given is the opening chapter to the new book.—*Editors.*]

The Smiths little thought when they moved, in 1818, to the little town of Manchester, that their name would soon become known for good or for ill the world over. The years before had been years of honorable obscurity. Robert Smith—the first of the family in America—had emigrated from England some time near the middle of the seventeenth century; and for four generations his posterity lived in honorable seclusion in the little town of Topsfield, Massachusetts. No restless ambition to make the world take note of them ever disturbed the even tenor of their way. They tilled the soil with faithfulness, and prospered and were respected by their neighbors. All of them were patriots, devoted to the cause of American liberty; some of them served with courage and distinction in the great War of Independence. But when the war was over, they retired to their farms—to their daily, honorable toil. The present head of the family was born in Topsfield, too, in the year 1771. When a young man, however, he moved with his father to Tunbridge, Vermont. There, young Smith acquired a farm of his own, and married. There, through the trickery of his associates in a commercial enterprise, he

failed. But he paid honestly every debt. He sold his farm; he sold his horses and his cattle; he sold all that he had, and set out empty-handed for Palmyra, New York, to start life anew. Two hundred acres of forest land he cleared and put under cultivation. Then, in common with many others who were pioneering in New York, Smith lost the newly-broken farm because he could not meet the final payment. Nothing daunted, however, Mr. Smith moved with his family to Manchester. There he secured a comfortable farm of sixteen acres, and prepared to continue the quiet life of honest toil and prosperity that had characterized his family since Robert Smith first set foot on American soil. There was nothing about the Smiths, in 1818, to indicate that their name would ever become known beyond their immediate neighborhood.

In the spring of 1820, however, Manchester, with other parts of western New York, was swept by a wave of religious revival. Religious revivals were not uncommon in the century that is past. The people of the Christian world were then more susceptible to religious emotion than they are today. Those of the American frontier were especially very generally devoted to the cause of religion. They read the Bible prayerfully, and they attended to the worship of God on the Sabbath day. But they did not, of course, understand perfectly the gospel of the Lord Jesus. Disputes arose often among them—disputes on questions of doctrine between the votaries of the various denominational sects. For then, as now, there existed an unauthorized number of differing creeds. And these disputes led often to unfortunate defections. Truly, the house of God should not be a house of turmoil; when strife and confusion arose, it is no wonder that many, who looked for peace and order, should become indifferent to the affairs of the church. When there was but one accepted Christian church, and that one universal in its authority, it was still sufficiently difficult to secure faithful observance of church ritual. When the Christian world became broken into hundreds of contending sects—and no one of them nearly universal in its authority—it became measurably more difficult to hold the religious interest of the people. It was, then, when there occurred a kind of apostasy from spiritual things, that religious revivals were held, such as that which came to Manchester in the spring of 1820.

The revival movement of that year seems to have originated with the Methodists, in the winter of 1819. Rapidly, however, it spread from sect to sect, and from village to village, until every denomination in western New York was affected by it. The ministers—most prominent among whom were the Reverend Mr. Stockton of the Presbyterian church, and the Reverend Mr. Lane of the Methodist church—united in the effort to bring about a spiritual awakening. They did what lay in their power to do to inspire religious enthusiasm. They professed that they cared not with what sect a man might later ally himself, so only he “got religion” and became “converted.” Thus, the Methodists, the Presbyterians, the Baptists and all other denominations there represented, seemed to co-operate unitedly, and in love, to bring about the greatest good for the people concerned.

And the people responded encouragingly to the efforts of the ministerial body. Those who lived in the cities attended the revival meetings in throngs; and those who lived far away flocked to the larger centers to take part in the spiritual awakening. The leaders preached eloquent, emotional sermons. They marshaled their arguments with masterly skill. They wrought upon the fears of the people till they became stirred to the very depths of their souls. Often these revival meetings were productive of marvelous manifestations. The great revival of Kentucky, in 1800, seems to have been, in a way, the beginning and inspiration of a long series of revivals in following years. The meetings held then were typical of the revival in general; we turn to descriptions of them to learn how they were conducted, and how they were characterized. Professor J. B. Turner, of Illinois College, says, “The people were accustomed to assemble sometimes to the number of ten or twelve thousand, and they often continued together, in devotional exercises, for several days and nights. Here the people were sometimes seized with general tremor, the pulse grew weaker, their breathing difficult, and, at long intervals, their hands and feet became cold, and finally they fell, and both pulse and breath, and all symptoms of life forsook them for nearly an hour, during which time they suffered no pain, and were perfectly conscious of their condition and knew what was passing around them.

“At one time during service, several shrieks were uttered,

and people fell in all directions. Not less than one thousand fell at one meeting. Their outward expressions of devotion consisted in alternate singing, crying, laughing, shouting, and every variety of violent emotion of which the muscular system is capable. These violent motions they soon became unable to resist. They were violently thrown upon the ground by the convulsions, where their motions 'resembled those of a fish upon land.' This disease lasted through several years, in some cases, *and propagated itself by sympathetic imitation from one to another*,* with astonishing rapidity, in crowds, and often in small assemblies.'†

Another professor, writing of the same remarkable phenomena, says, "It happened that in the summer of 1799 two McGee brothers, William, a Presbyterian, and John, a Methodist, when crossing the pine barrens in Ohio, determined to turn aside and visit a sacramental solemnity at Red river. . . . Several preachers spoke. First John McGee, the Methodist, and never, as he says himself, did he preach with more light and liberty.

"Then his Presbyterian brother and the Rev. Mr. Hodge spoke with much animation and power. While the latter was discoursing, a woman in the east end of the house, unable to repress the violence of her emotions, gave vent to them with shoutings loud and long. At the close of the sermon the other ministers went out, but the two McGee's and the people seemed loath to depart. 'William felt such a power come over him that *he quit his seat and sat down on the floor of the pulpit, I suppose not knowing what he did.* A power which caused me to tremble was upon me. There was a solemn weeping all over the house. At length I rose up and exhorted them to let the Lord God Omnipotent reign in their hearts, and submit to him, and their souls should live. Many broke silence. The woman in the east end of the house shouted tremendously. I left the pulpit and went through the audience shouting and exhorting with all possible ecstasy and energy, and the floor was soon covered with the slain.' . . . Upon the return home, they rushed into the arms of their friends, shouting

* The italics are the present writer's.

† Turner, *Mormonism in all Ages*, (1842) pp. 272, 273.

and telling what wonderful things God had done for their souls.’’*

It was such a revival movement as this that came to Palmyra and Manchester in 1820. “The seriousness began at Palmyra,” we are told. “The youth and children seem to be roused up to enquire, ‘*What must we do to be saved?*’ A few drops from the cloud of glory have fallen upon Pittstown. There is uncommon attention to public worship in Canandaigua. It has been difficult during the winter to get places large enough to accommodate, or even contain the people. The countenance of many show how anxious their minds are to know how they may flee from the wrath to come.’’†

The revival progressed from day to day, the ministers working harmoniously together in the common purpose of waking the spiritual interests of the people. When, however, the time came for these who had “experienced religion” to profess their party allegiance, it became apparent that the seeming good-will between the sects did not extend below the surface. The ministers began then to contend one with another. The noise and confusion of the sometimes fanatic gospel meetings had been great; but the confusion that followed now was greater and of a more serious kind. Standing in their tent-doors, as it were, the ministers cried to the sorely perplexed new converts, “Lo, here is Christ!” “Lo, there!” “The Reverend Mr. Stockton insisted that the work done was largely Presbyterian work, as he had been a dominating influence in the movement, and presided at the meetings. The Reverend Mr. Lane, of the Methodist church, preached a sermon on the subject, ‘What church shall I join?’ He quoted the golden text of James,‡ ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.’§ And to the confusion of the scene was added bitterness;

* Davenport, *Primitive Traits in Religious Revivals*, pp. 69, 70—resume of a letter written by John McGee.

† J. H. Hotchkiss, *A History of the Purchase and Settlement of Western New York*, pp. 36, 37.

‡ B. H. Roberts, *History of the Mormon Church*, in *Americana*, Vol. IV.

§ James 1: 5.

for, not only did the newly converted not know with what church to associate themselves, but the pseudo-ministers of God strove among themselves, the one maligning the other. From a well-meant spiritual revival begun in religious zeal and conducted, apparently, in brotherly love, there resulted, finally, bitterness and contention because there was no unity among the professing followers of Christ. The newly-converted were hardly better off after their conversion than they were before it."

Meanwhile, there was present during this strenuous religious revival in Manchester, a rather serious-minded boy of some fourteen years of age. He was the fourth child of the Smiths. The Smiths themselves were, in the main, attracted by the doctrines of the Presbyterians. But Joseph did not know what he should do. He attended the revival meetings. He witnessed the violent manifestations of religious emotion. Undoubtedly, he was deeply affected at times by the excessive demonstrations of his associates and friends. But, through it all, he maintained a perfect self-control. He never once was so overcome by his emotions that he took part in the excitement of his friends. He stood calmly, thoughtfully by—a spectator, puzzled, perplexed. "During this time, of great excitement," he wrote in his manhood, "my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect; but so great were the confusion and strife among the different denominations that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong. My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or at least to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others."*

* *History of the Church*, Vol. I, pp. 3, 4.

Under such conditions it is hardly to be wondered at that the boy was troubled in mind. The wonder is that he, too, was not overcome by the emotional excitement of the day. Perhaps no fact of psychology is better established than this, that the mental and nervous organizations of like-minded people "respond in like ways to the same stimuli." With the religious folk of the Manchester revival this boy was undoubtedly sympathetically like-minded. Yet he did not yield to the emotional impulses that seized upon his friends; and that, too, in spite of the fact further asserted by psychologists and sociologists, that sympathetically like-minded people "are not likely to have their primitive and instinctive nervous tendencies and mental traits under the governance of the higher inhibitory centers;" and that "the nervously unstable, the suggestible, the *inexperienced** (are) affected by the highly emotional revival earlier than the dignified and intelligent people of judgment and standing."† This boy of fourteen years was inexperienced; his standing in the eyes of the world was nil; yet his primitive and instinctive tendencies and mental traits seemed to be well under the governance of the higher inhibitory centers.

Professor Frederick Morgan Davenport, whom I have already quoted, says further in his treatise of the primitive traits in religious revivals, that "we must bear in mind constantly that the effect of a sympathetic religious movement is greatly increased by the massing of men and women in a psychological 'crowd,' a camp meeting, for instance. . . . The natural result of the assembling of men in crowds, especially when skilful speakers engage their attention and play upon the chords of imagination and emotion, seems to be the weakening of the power of inhibition in each individual, and the giving of free reign to feeling and imitation. . . . This will be most in evidence among primitive, superstitious and unlettered people, of course, for civilization shows itself in nothing more clearly than in the growing capacity for individual self-control, but they will also appear in the relatively high stages of culture and experience if the com-

* Italics are present writer's.

† Davenport's *Primitive Traits in Religious Revivals*, pp. 2, 3.

bination of conditions, physical, mental and social, is strong enough to develop them. In fact there is no population, there are comparatively few individuals in any population, who cannot be swept from the moorings of reason and balanced judgment if brought under the mysterious and potent influence of the psychological 'crowd.' '*

This boy was present in the massing of men and women, in a psychological crowd, in a camp-meeting, even. There were skillful speakers present to engage the attention and to play upon the chords of imagination and emotion. While he was neither wholly primitive, nor very superstitious, he was, to be sure, unlettered. He had certainly not passed through the higher stages of culture and experience. Indeed, there was present in him a combination of conditions—physical, mental and social—that would lead one to expect in him the usual display of emotional excitement in a sympathetic religious movement. Yet, he displayed unusual self-restraint through it all. He was not brought under the mysterious and potent influence of the psychological 'crowd.' He confesses to experiencing feelings both deep and poignant, and to becoming excited at times; yet he kept himself aloof from all the contending parties. He seemed to possess a strongly developed "capacity for individual self-control." He became somewhat partial to the Methodist; but since he could not determine, amid such scenes of confusion and strife, whether or not they were wholly right, he refrained from allying himself with any sect. While his friends and associates lost themselves in a kind of religious frenzy, this boy, scarce fourteen years of age, asserted his independence of thought and feeling, and held himself aloof from the religious excitement of his day.

However, it must not be forgotten that his mind was exercised over religious conditions. He longed to know the truth. He sought earnestly to find out, and in a condition of calmness, clearness of vision, and perfect self-control—perplexed in mind, but not weakened by emotion or excitement—Joseph Smith, Jr., sought the Lord in prayer.

From that moment, almost, the name of the Smiths became known the world over for good and for ill.

* Davenport's *Primitive Trails in Religious Revivals*, pp. 9, 10.

Western Canada.

BY DR. JOSEPH M. TANNER.

The romance of the West has long been the theme of the poet and novelist. There is a charm in adventure and successes that appeals to the imagination in such a way as to excite men and women to action, and to the accomplishment of the best that is in them.

In the early history of our republic, the great western half of the continent between the Missouri river and the Pacific was considered generally a stretch of country having but little or no value. The development, however, of the great west within the confines of the United States was never so exciting and so surprising as the conversion of the great stretches of prairie in western Canada within recent years. The story of that land reads like a romance, and is exciting today throughout Europe and the United States an interest that has perhaps never before been felt in any great pioneer movement or immigration of settlers. It is difficult if not quite impossible to make people understand or appreciate the wonderful movement looking to the development of this new Canada. A few figures may be helpful, but rather, perhaps, beyond our appreciation, or even our understanding. If we examine the wealth that is yearly pouring into that land we should discover that its movement is marvelous. England has sent, all told, into Canada nearly two billion dollars for investment there. Within the last three years the people of that little island have sent to Canada a trifle less than half a billion. For the year 1910, the amount was \$157,481,000. These are the statistics given by Mr. George Peish, one of the editors of the *Statist*, who recently read them before the Statistical Society of

Great Britain. The total in three years is considerably larger than the sum invested by the people of England in any other country of the world. Indeed, about six million Canadians have absorbed one-fifth of all the money sent abroad by England for investment.

Thousands of people are rushing over the frontier from the United States into that part of Canada. They are carrying with them millions. The exact amount will perhaps never be known. In a recent statement which comes to us through the press, it is learned that every day in March there passed through the city of Winnipeg into the western provinces, an average of more than one thousand a day. The movement started late in February, and by the end of March it reached the total of forty-two thousand. This is only one stream of the great flood of emigration. Thousands are moving over the line all along the frontier from Winnipeg to the Pacific. Trains going into Canada are crowded with settlers, and whole trains are made up of settlers' effects, and thousands of live-stock are taken into the new prairie provinces.

I stepped, the other day, into a schoolroom in one of our Utah towns. The teacher was giving a lesson on the geography of Canada, and was telling the students something about Alberta. The word challenged my attention. I stopped a moment and listened. After the exercises were over, I wanted to know how she came to make such a statement in the class.

"Why," she said, "I have the best of authority, a text book which has been adopted in our schools." And she placed in my hands Tarr and McMurray from which I read: "In the provinces of Alberta the climate is too arid for farming." Think of it! These western provinces too arid for farming! I said, "Did you know that the single province of Saskatchewan raises more wheat than any state of our Union excepting one?" She was surprised. And wheat raising in that province has barely begun. It is only a question of a few years when the two provinces of Saskatchewan and Alberta will produce by far more than any two states in the Union.

The railroads of that country show, perhaps, today, as well as anything else, the marvels of the great Canadian west. Canada, according to the number of its population, is the first railroad country in the world. It has a mile of railroad for every three

hundred inhabitants, while the United States comes second, with a mile for every three hundred and fifty inhabitants. Two great continental railroads are now rapidly pushing their way westward. Soon Canada will have three great continental lines with branch lines in all directions. The Canadian government by the guarantee of subsidies and the guarantee of railroad bonds, is not waiting for settlers. Railroads are pushing through the great wheat districts, while the settlers are rushing in to cultivate the land.

If we except Denmark, no country in all the world belongs so much to the farmer as Canada does. Public utility commissions regulate the transportation, and in some instances own public utilities. The Dominion government has just now provided for the construction of a railroad up to the Hudson bay. It will be built at government expense, and in only a few years it will be possible to ship over these Canadian railroads through the Hudson bay and over the Atlantic, grain into the markets of Europe, a route that is twelve hundred miles shorter than that through the port of New York to Europe. Some have thought that reciprocity would be a disadvantage to the railroads of that country, that the Great Northern would make a hasty move across the line into Canada, but the Canadian government has the facilities to more than hold its own with the United States in the matter of transportation. It is not unlikely that within the next five years the farmers of the great west in the United States will be sending their products to Europe by way of Hudson bay. That route will be particularly favorable to the Dakotas, Minnesota and Wisconsin. If you want to see what Canada is doing by way of comparison, count the number of trans-continental lines in the United States. Nearly one hundred million people have six trans-continental lines in this country, while six million people, who, by fair comparison should not have one for some time, will perhaps within three years have three great lines.

The story of Canada today is full of astounding things. Who could have believed it all? People going to Alberta have been told that they were going, even in southern Alberta, into the regions of perpetual snow and ice. At such remarks the Canadians smile. One of the trans-continental lines is now pushing its system into

the Peace river country, something like a thousand miles north of where people in southern Alberta are supposed to be living in snow-bound regions. What will they do in Peace river? They are raising a fine quality of wheat up there, and railroads have assured themselves that the production of wheat in that far northern latitude will justify the construction of a road.

The reader will ask, "How has this all been kept from the general knowledge of the people for so many years?" Most information that has come to us from the great west has come through the wonderful Hudson Bay Company which, until a few years ago, discouraged rather than encouraged settlements. The "Mormon" people in southern Alberta were among the first to demonstrate the possibilities of wheat growing in southern Alberta. Only a few years ago, I began the development of a farm eight miles east of Cardston. I was almost alone out on a great prairie, with two or three neighbors from one to three miles distant. Sometimes whole weeks passed without an opportunity to get a glimpse of even a passer-by. Last summer there was really not a day that parties were not driving past my farm in automobiles. A railroad was brought up close to my farm, beside which an elevator was soon constructed. I must stop. The romance of the Canadian west will some day fill volumes.

ALBERTA, CANADA.



Photo sent the ERA by E. K. Winnie.
Eskimo Graves on the Lower Yukon, Alaska.

What a Hungarian Gentleman Writes.

A Hungarian traveler, Arpad Pasztor, who visited Salt Lake City and became somewhat acquainted with the Latter-day Saints has written to a leading paper in Budapest, Hungary, relating among other things his visit to the Latter-day Saints and the impressions received of them. Elders John E. Hill, Samuel V. Spry, and Desmond J. Barker, have sent to President Joseph F. Smith a translation of his letter which was printed in the Budapest paper and read by many thousands of people. Some excerpts from his writings, which are entitled, "Around the world from Budapest to Budapest," will prove of interest to the readers of the ERA, and are here given. One must, of course, allow for some slight exaggerations, where the intent is as honest as the writer's:

In the midst of this rough, formidable world, the great American West, is the State of Utah, and the City of Salt Lake, where live a civilized, wealthy, contented and peace-loving people. The land of the "Mormons!" The holy and righteous "Mormons," who are solemnly sworn by oath that they will not gamble, not drink intoxicating liquors, and not commit adultery. The emblem of their state is the "Bee-hive"—Labor and industry. They are not permitted to criticize or find fault with their religion, nor permitted to make light of their most holy book, the Book of Mormon, which was engraved by man upon plates of brass two thousand years before the birth of Christ, and hidden up in the promised land of America, that in time it would be found that Nephi and Laman were the direct descendants, (the American Indians) of the house of Israel.

Viewed from the eye of an infidel, every religion is quaint, and what is more, perhaps, amusing and strange; but one need not

look altogether at the religion, but at what kind of men are being reared and what kind of a world is being built.

Look at their leader, Brigham Young. See what marvelous wonders were accomplished under his direction. How the barren desert was changed into a garden, and a city built which in the world has no equal. Its narrowest streets are as wide as "Andrassy-ut," [widest straight street in Europe, located in Budapest] and it has beautiful business blocks; wealth, order and contentment are in evidence everywhere. There were perhaps two thousand "Mormons," when they came here, and now there are fifty thousand, and in the United States five hundred thousand.

Brigham Young truly was one of the greatest builders of the past century, powerful agitator, orator, achiever and director, most eminent of all the pioneers, and moreover, in all respects an artist.

He himself designed and constructed the holy temples and tabernacles of the "Mormons." He was not an architect, but he built as a child, who at his play constructs masterpieces.

The tabernacle is the plainest of buildings, and yet is wonderful. There is a seating capacity for twelve thousand. This mighty hall is arched by a single turtle-shell like dome, seventy-six meters long, forty-six meters wide, and so perfectly built that a whisper can be heard to the most remote corner. Yet not a single European theatre is patterned after it. Not in the world can an auditorium be found that is preferable to this. The great organ cannot be equalled the world over. It is comprised of five thousand pipes, a most marvelous masterpiece!

I entered the building at 12 noon. A concert was being held. The sensation and ecstasy of those few moments will never be forgotten. It was an experience worth the struggles of a lifetime. Lohengrin and Elsa's beautiful love duet was played, and also that simple Southern melody known so well to all Americans, "Old Folks at Home." Then, as if the harmony had been wafted for miles, or even from heaven itself, the choir sang—the purest and most beautiful music I have ever heard. Thousands and thousands of sounds were produced as waves lowering and rising with the clear, silvery strains of the soprano, the rich, sparkling flow of the alto, the bright, golden

glow of the tenor, and the deep, majestic ocean-like roar of the bass. The soft, mellow effect of the organ could be felt throughout the entire piece, and after the finest tones that can be produced by man dwindle into stillness, one is still held spell-bound by its divine influence.

I entered the presiding Bishop's office building. In every office were men and women —the women have equal rights with the men. When I inquired after a "Mormon" Hungarian, a healthy young lady answered, "Perhaps my brother, the apostle, will know." Dear brethren! My brother-in-law is a prophet, my brother is an apostle, and my uncle a bishop. But these apostles, prophets and bishops are excellent business men. The offices are humming with business activities, since the Church is interested in every honorable kind of business in existence. In these pursuits they are prudent and wise, and their members are contented and prospering.

"No, no, I am not ashamed to confess," said a "Mormon" to me, "that in my younger days I was a tippler. I already had a wife and child. I could hardly wait until evening to build the fire in the factory and rush out with the trainmen to drink. I spent my money in carousing, my wife watching and waiting for my return till three in the morning, when I would be brought in. Then the 'Mormon' missionaries came to us. I reformed. Nine of us came out here. We now have two shoe factories. We are all partners. Each of us has a home of our own. Early in the evening I buy fruit and go home and play with the children. We sing, dance, we are happy. Isn't it so, Brother Schulthess?"

This confession was made to me at the office of the Salt Lake *Beobachter*, where ended my search for the Hungarian "Mormons."

Upon my inquiring, Mr. Arnold H. Schulthess, the editor, went to the telephone and called up Brother S., who made the statement that he will never return to Hungary. Why not?

He said: "Here I have extra good work. I love my home in Banat. A more beautiful place on earth cannot be found, but I shall remain here, because here it was where my happiness began."

His eyes sparkled, his face became bright. In contentment and peace he lives.

Such a faith demands reverence. It comes to him who prays to God, and no one has the right to deprive him of it.

* * * In the year 1896, Utah was admitted to the Union as a state, on condition that the people would do away with polygamy. Since then, no one has been permitted to enter into a plural marriage. If they do, they are expelled from the Church. However, all plural marriages entered into up to that time were held valid.

* * * I also saw the president, Joseph F. Smith, a gray-bearded patriarch. He was just signing a check. He was greatly pleased to hear from me that there are seventeen Hungarian families living in Salt Lake City, and fifteen of these are "Mormons," each family having a home of its own.

"This I didn't know," said the "Mormon" clergyman. He then introduced to me his twenty-second son. They then asked that if I should write of them to only write the truth. That is what I have written.

ARPAD PASZTOR.

BUDAPEST.

Cast not the Stone.

(*For the Improvement Era.*)

Cast not the stone, O man, cast not the stone!
The ruin that is wrought
By sex of thine, what lacks it
In completeness? Is it nought
To thee, that woman bears the pain?
Must she have, too, the stones? Oh, shame! shame! shame!

Cast not the stone, O man! cast not the stone
E'en though thy hands be clean!
The lips that with coarse insult part,
A boasted strength bemean.
'Tis man alone, to woman's heart,
Can bring the scarlet bane;
And then, wouldst hurl the stone? More shame! shame! shame!

GRACE INGLES FROST.

WATERLOO, UTAH.

From Nauvoo to Salt Lake in the Van of the Pioneers.

The Original Diary of Erastus Snow.

EDITED BY HIS SON, MORONI SNOW.

V.

In the May number of the ERA we left the van of the pioneers resting on the Platte, while the twelve had returned to Winter Quarters to hold a council. Continuing his journal Erastus Snow records:

Monday, April 12, 1847. Elder Taylor had not yet arrived, but all hands made arrangements to return on Wednesday and wait in faith for the accomplishment of the vote of the former council. About sunset on Tuesday, Elder Taylor arrived with the instruments, and we met in council that evening, much to the joy of our hearts. Wednesday, 14. All returned to the Horn. 15th. Overtook our teams and the company, who were waiting according to instructions.

16th. In the forenoon the whole company were collected together, and numbered one hundred and forty-three men, three women and two children, besides a few brethren who had accompanied us thus far, intending to return to Winter Quarters. The company was then addressed by President Young and others on the necessity of strict organization, and attending strictly to our duties; and he promised, moreover, that if they would abide his council and observe his directions, they should go safe, and they and their teams be preserved from the Indians and from every enemy. At an appointed hour a bugle would sound for prayers

and for retiring to rest, and also for alarm during the night, and at five o'clock in the morning to call up to prayers, and to prepare for breakfast and for moving. Every man was expected to be on his knees offering up his devotions at the hour of prayer. Then they proceeded to organize by appointing captains of tens, fifties and hundreds. A guard of fifty men was selected for a constant night guard and Stephen Markham appointed their captain. At three o'clock we took our march, each ten moving in its place. We halted in about one and a half hours near an island of rushes, where we turned our teams and guarded them through the night. I was myself on duty the latter part of the night, and it was very cold, and there was considerable ice in the morning.

17th. We traveled only about eight miles and halted at a convenient point of timber on the Platte, and prepared for Sunday. A little before sunset we were called together and organized for military operations by appointing President Young, general; Stephen Markham, colonel; Shadrach Roundy and John Pack, majors; and the several captains of tens to stand as the captains of their companies respectively; and Brother Tanner, gunner, with eight artillerymen. All were instructed to move by tens and in a solid column, every man with his gun upon his shoulder, or where he could put his hand upon it at a moment's warning.

Sunday, 18th. Today has passed quietly away without any meetings except in our wagons, on account of its being cold and chilly. A train of seven wagons belonging to Mr. Sarpee, of the Fur Company, passed us on their way from Pawnee to the Bluffs.

19th. At five o'clock my partner (who, by the way, was the bugler) sounded a call for prayer and preparations for moving. At seven he sounded for moving. We moved by tens, every man except teamsters marching by his wagon, with his gun upon his shoulder. We traveled about twenty-two miles and camped on the bank of the Platte, forming a half-circle with our wagons on the river. While baiting our teams at noon beside Diamond Island, O. P. Rockwell, Elder J. C. Little and the notorious Tom Brown came up with us, the two former having left camp on the Friday previous, to return to Winter Quarters on business.

20th. We traveled about twenty miles, crossed Shell Creek about ten a. m., and camped about four p. m., the teams forming

a semi-circle opposite the small island near the main shore or bank where we turned our teams for the night. Near this camp our fishermen drew their seine and caught upwards of two hundred fish from a small lake which afforded our camp a rich repast. By the way, I had forgotten to mention that when we returned from Winter Quarters to the Horn, President Young secured and brought with him Father Eldredge's leather skiff for the use of the fishermen. It was placed on the running gear of a light wagon in the stead of a box, and carried the fishing apparatus and was drawn by two horses.

21st. About one o'clock we passed a new trading post on the Loup Fork, and halted to bait about a mile above, where we were thronged by the Pawnees. Among others was the grand Pawnee chief, with a certificate from Sarpee, the trader. He, with the rest, was very friendly and wanted presents. After collecting a quantity of powder and lead, tobacco, salt, flour, and other trinkets and presenting to the chief, President Young proposed to shake hands and part in friendship, but he refused, and appeared very angry. Upon inquiring into the cause of his passion, he stated, through his interpreter, that the heap (presents) was too little. The whites were rich, and had tea, coffee and sugar, and an abundance of everything, and we had given them little, etc. He said we would kill and drive away their buffalo, and that we should go back, and we should not go on, and other talk of the same import—all of which showed to us the influence the traders, the Missourians and others were using with the Indians against us, and which bade us be on our watch. We traveled about eight miles in the afternoon, and at night prepared the cannon for action and placed out on guard fifty at a time, including ten picket guards. The Indian fires we saw all around us and near our camp opposite on the south side of the Loup Fork, but a few guns and other demonstrations let them know that we were on hand.

22nd. The morning came in quietness, and we resumed our journey as usual. We crossed Looking Glass Creek early in the morning and baited at noon at the crossing of Beaver Creek, and camped at night at the old missionary station, having traveled sixteen miles. Here we found an abundance of hay and corn fodder for our teams, saved by the brethren who were here last fall. This

is a place of surpassing beauty, and the selection of the site and the arrangement of the farms, buildings and fixtures show much taste in the former occupants. The farm houses and shops and all government improvements had been burned by the Sioux a few months previous to our arrival, and the missionary buildings alone were standing.

23rd. We did not leave our encampment until afternoon. A portion of our men were engaged in examining the different fords of the Loup Fork, to find the best crossing. In the afternoon we moved up to the old ford, four miles above the missionary station, and commenced to cross some of our best teams with light loads, but the current was so rapid and the quick sands so deep, it was very difficult crossing here. We therefore camped for the night, and concluded to build a raft with which to cross with most of our loading, aided by our leather skiff, that our teams might be able, by doubling, to go through without difficulty. The stream is about eighty rods wide in this place, and we were obliged to go diagonally up the stream about half a mile to get out.

Saturday 24th. On the morning of the 24th, the skiff began to ply between the shore and a sand bar across the main channel, and the teams, with four or five yoke of oxen, or two or three span of horses attached to parts of loads, began to cross at the fork and by following in the same track they found the track packed and became hardened, so that the teams began to move over with more ease, and finally most of the company forded with their loads by putting about three times the amount of the ordinary team, but many of the wagon beds had to be raised from the bolsters, and rails put under to prevent the water from entering. About four o'clock we were all safely over and moved up the river about four miles, where we found considerable blue grass for our teams. There we spent a pleasant Sabbath and had an interesting meeting. All the camp appeared in first-rate spirits. A little before daylight on Monday morning our guards discovered six Indians, who crept along the margin of the river into the very borders of our encampment. They were doubtless after horses. The guard fired upon them, and they struck and ran. The bugle sounded an alarm, and in about fifteen minutes all hands were under arms ready to repel any attack that might

be made by the Indians, but the first fire of the guard and the sound of the bugle were all the fighting we had to do. When the sun arose, there were various conjectures as to their identity, but one possessing some knowledge in the matter pronounced their track to be that of the Sioux Indians instead of Pawnees. This day we traveled up the river without any trail, and stopped at noon nearly opposite an old, dilapidated Pawnee Indian village, situated on the north bank of the river. About half-past four p. m., we passed directly opposite the site of another, on the south side of the river, and camped for the night on what we supposed to be Sand Creek (having traveled about fifteen miles) where a few scattering willows afforded us a scant allowance of fuel. As far as we have traveled on the Platte and the Loup Fork, both streams are very broad and full of sand bars, with very little timber, bordered with extensive bottoms, dry and sandy. On the north side of the Platte, from the mouth of the Horn to the Loup Fork (the bottoms) would average ten miles in width. The Loup Fork, as far as we have traveled seems to run a little north of east. I believe this creek to be the first that we have found with a rock bottom. Here also we found late signs of Buffalo.

During most of the day yesterday there were four antelope feeding on the north side of the river opposite our camp, which were the first that we had seen. I forgot to mention that last night a company of hunters was selected and organized expressly to hunt for the company, that there might be an end to every man running ahead with his gun and scaring away the game. Early in the evening, while encamped on Sand Creek, it was ascertained that two horses were either strayed or stolen. Some ten or fifteen horsemen, myself among the company, made a diligent search far and near, until about eleven o'clock, aided by a clear sky and a bright moon, but found them not. Next morning O. P. Rockwell, Thomas Brown, Joseph Matthews and John Eldredge started on horseback on the back track in quest of them. The company crossed this creek and moved in a direction about twenty degrees west of south toward the Platte. We traveled about twelve miles and baited on the heights of the land, where we had a fair view of the Platte in the distance. Near here our hunters killed an antelope. We traveled about eight miles further and

found a beautiful prairie stream, where we camped early in the evening. Today we had good roads, but very dry and sandy most of the way, and no water for our teams. Some of the ox teams failed before night, and we had to send back horses to help them up. As we were camping for the night, the four horse-men who left us in the morning came up and said that they had not found the horses. They went back almost to our last encampment, and were surprised by fifteen Pawnees, near a point of timber on the river. The Indians made a rush on them with a view to getting their horses, but they leveled their pieces on them and beckoned to them to go back, which they did, and as they retreated, fired six guns at our men and then broke for the timber as hard as they could run. At Prairie Creek one of the most valuable mares in camp was shot, through the accidental discharge of a gun.

28th. We crossed Prairie Creek this morning, and traveled nearly south ten miles and struck the Platte, traveled about six miles up the river and camped upon a beautiful site, where we found excellent feed and a small stream of clear water running on the north side of what we supposed to be Grand Island. This is probably from the river. The country we have passed over today is the most beautiful I ever beheld. A continuous, unbroken plain covered with green grass, from one to six inches high, as far as the eye can see in all directions, without any timber or other objects to obstruct the view, except the timber on Grand Island, south of us.

29th, seven o'clock p. m. I am now watching my horses as they fill themselves with rushes on the border of Grand Island. Our camp is tonight on waters that are evidently out of the Platte above. The clear stream we camped on last night proved to be Wood Creek, which we crossed after four miles' travel this morning, and have followed up about an equal distance between it and Grand Island all day, having traveled about eighteen miles. Wood Creek is a beautiful stream with gravel bottom, slightly scattered with timber as far as we have followed its course today, parallel with Grand Island, which is said to extend seventy-five miles. It (Grand Island) is mostly covered with rushes and the timber usually found on the islands and bottoms of all these western streams.

(TO BE CONTINUED.)

The Missionary.

BY ELDER A. ROWLEY BABCOCK.

Though the missionary and the cause we represent are a bit unpopular, there are some opportunities that come in a "Mormon" boy's life that other boys do not have. There are some advantages in belonging to an unpopular sect. The individual or the people who have to work against wrong impressions and prejudice, gain an experience of men and the realities of life in a way that is not possible to gain under ordinary circumstances.

The missionary in his travels learns something of the commercial world and what governments and nations are doing.

To learn about farming and what plants have been made to produce, one can learn most about them by getting on the farm and working with plant life. In the same way more can be learned about men and their religions by getting among men. We can see in men's lives what their religion has done for them, hence man's spiritual ideas and aspirations are largely a product of his religion,—to use religion in the broader sense, and not mere creedism.

This is where we have the missionary, today, in the great field of men, conversing with them, not on theological lore alone, but on ethics, education, and the great daily problems that are confronting peoples and nations. He meets aristocrats, and comes in contract with college bred professionals with long titles. We also find him down among the slums in the thickly populated tenement districts of the larger cities, talking with the people on subjects that concern them most in their every-day living. The elder is on the ground, and can study the needs of the people from a close range. Often meetings are held in their crowded quarters,

giving the missionary an excellent opportunity for real constructive work. He is not only uplifting those who are most in need, but he is building character for himself at an enormous pace.

Not every fellow he meets is just as congenial as choice would be, but here a golden lesson is learned: to bear and forbear, to grant sincerity to others as he would like to be granted in turn. His faculty for reasoning necessarily has to broaden on these occasions. This sort of work develops and brings to the surface the best that is in a man, and crowds out all that is bad.

Not a few young men have come into the field void of any set aim in life. They haven't yet decided into which channel they will let life's stream of efforts flow. The extreme necessity of concentrating along some line of work, is realized, with the result that a decision is often made of how and where he will work. No doubt the greatest upward step in the young man's life, is to have set out to accomplish a dreamed of goal, to have gotten under way. We have strong reasons to believe that more failures come from ill-directed energy than from lack of energy.

I recall how I used to look upon the returned missionary almost to envy his exalted ideals and development. To talk to him, he wasn't the same old fellow; he made me feel my littleness and inability to reason on the great subjects that are so interesting in life. I could see in my returned brother something that most young men feel deficient in: the art of expressing oneself clearly and mingling among people without fear.

To have uplifted a few souls and shown them a better way, to have accumulated a store of rich experiences, and decided on a life's work, are excellent points gained; but perhaps the greatest achievement of the missionary is that he has learned to love all his fellow men more dearly and become better acquainted with his God.

With the endless army of young men going and coming from the field of life's experiences, is there any reason why the "Mormon" people should not be better acquainted with the problems of life than any other people in existence?

Over the Plains.

BY MRS. JENNIE ALLRED.

Here are a few recollections of my journey across the plains. It was in the year 1856; we were a company of zealous, good people, anxious to come to the land of Zion, the place appointed for the gathering of the people of the Lord. We started from Florence, Nebraska, in the beginning of the beautiful month of June, thankful to our Heavenly Father that we were on the way to Zion, even if we had to pull hand carts to get there. It would be impossible to tell all the incidents of the journey, but some things can never be forgotten, and are still fresh in my memory.

One evening we camped on the banks of the Sweetwater, near an Indian village. During the evening a squaw came to our camp and wanted to swap her papoose for a white baby. Finding no one willing to exchange babies, she went away to her own lodge, as we thought, but after awhile she came back and crept into the tent of Brother John Y. Smith, and stole their infant daughter and left her own papoose in the bed, the white child being asleep. Sister Smith soon discovered her child was gone. Brother Smith and others started after the squaw in hot pursuit, and she was running with all her might to reach her tribe, but was overtaken, and the child restored to its weeping mother. The squaw was compelled to content herself with her papoose, which was freely given to her. After that experience, parents were more careful to watch their children when near an Indian village.

Soon after that, some Indian chiefs came to our camp to try to trade or buy some of the white girls, but there being none for sale, a trade was not made. However, a very strict watch was kept over us to prevent us from being stolen by the Indians.

One time, when we were camped near Chimney Rock, a herd of Buffalo came in sight. Nearly every man in camp started after the herd with some kind of a weapon to slay a buffalo. The buffalo started to run, and the men after them. The animals being quickest on foot, the tired men were soon compelled to give up the chase, without killing a single animal. There were Indians close by who watched the unsuccessful effort of the handcart men to catch the buffalo. They laughed at them, and told them to stay in camp, and they themselves would kill the buffalo. The next morning they surprised us by bringing into camp two fine, fat buffalo, and gave them to our captain to distribute among the company. This he did. All the Indians asked in return was their breakfast, consisting of strong coffee, pancakes and plenty of sugar, which was willingly given them. When we reached Fort Bridger we had to cross Green river, and the news of the handcart company was such a novelty that all who heard of it came from the surrounding country to see what they supposed would be a grand sight, to witness the handcart women pull their carts across the river. In this, however, they were disappointed, for not one woman had to wade the river. The married women were taken across in wagons, and the girls were carried across by young, stalwart men of our own company.

When we reached Harris' Fork, about one hundred and fifty miles east of Salt Lake City, our provisions were nearly gone. Our captain, a few days previous, had sent word to President Brigham Young, of the condition of our company. We waited there until wagons with supplies came to our relief, and I can assure you we hailed them with delight! We did so appreciate the good things they brought us, for we had lived several days on very short rations of thin flour-mush, without salt. When President Young heard of our condition, he kindly sent out six wagons loaded with all kinds of provisions, that served us very well for the remainder of the journey, which at this time was nearly drawing to an end.

We walked many miles in the heat of the day, footsore, weary and tired, but hailed with delight the end of each day, when we might camp on a cool riverside, or sit beneath the shade of a prairie tree. One may well believe that this was a boon to

the weary ones, who generally made a march of twenty long miles each day before their hard day's work was done. Early and late we traveled, pulling and pushing our handcarts. Day by day we gathered buffalo chips, carrying them in our aprons to use for the fires by which we prepared our food. When night came on and supper was over, we would gather around the camp fire and sing the songs we loved the best, until far into the night, when we retired. Each morning we were up with the first dawn of day, again to pull and push our handcarts over the hills and the rocks, until it seemed that all our strength was gone. Some of the younger ones, more brave than tired, often sang this inspiring song:

Some must push and some must pull,
As we go marching up the hill;
Merrily on the way we'll go,
Until we reach the valley.

Thus for three months, day by day, we traveled along in the heat of the summer, full of hope and the spirit of the gospel, else we never could have endured the many trials incident to a journey like this across the plains, pulling a handcart.

WALLSBURG, UTAH.

Elder Alma Butler, writing from Olympia, Washington, May 13, says that the elders in that district have had cause to rejoice over the



splendid success which has accompanied their labors, and especially with their street meetings on Saturday afternoons. Many farmers come into the city on that day for supplies, and the elders have been able to distribute their literature among them, thus having

the gospel message carried to many parts of the newly settled country districts. The elders in the picture are, left to right: L. B. Wilson, Oakley, Conference President O. L. Dunn, Georgetown, Idaho; Alma Butler, Ogden, W. J. Brady, Fairview, Utah.

Editor's Table.

True Love.

Now that the season of outings has arrived, a word or two to impress a more strict observance of the Sabbath day is in order. Obedience to the command of God as given in the 9th and 13th verses of the 59th section of the Doctrine and Covenants should be insisted upon by parents who love their children—parents who love their children right, for there are two kinds of love. There is an inordinate, inconsistent love which parents sometimes have for their children. It is weak and short-sighted, and has not strength, righteousness, justice nor reason in it. And it is against this kind of love that I want to raise a warning voice to the mothers and fathers in Israel. It may be illustrated by an incident:

“Papa, Saturday afternoon I have a half holiday, and I want to go up in the canyon and spend Sunday there.”

Papa says: “Well, go on, my boy. I think you ought to go. You ought to have a little rest. You have had to work all week; you have been engaged every day until Saturday afternoon, and there is no time for you to get a little rest except for you to get off and spend Sunday in the canyon. My son, you may go.”

Now, that is what I call “puppy-love,” short-sighted, the very essence of weakness in love. True love, on the other hand, consistent love, true and rightful appreciation of good principles, would cause the father to say to that boy: “My son, would you think of going up the canyon Saturday night to spend Sunday there, perhaps hunting or fishing or lounging about, your example to be followed by others, and by your younger brothers and sisters, and you not be where you ought to be on the Sabbath day, and the people of the ward and your neighbors know where you are, and that you are absent? I cannot consent for you to go.”

That answer implies true love. In this word of caution the

father would save his boy from contracting a habit of treating the Sabbath day lightly, and of not hallowing the Sabbath day, of making it a day of pleasure, recreation and amusement, away from the channels pointed out by the Lord in the revelation to which I have referred. The love which I speak of as "puppy-love" is that premature, immature love in which a parent enters into the plea of the child, and yields sympathetically to his argument.

But there is a duty also of the child in this connection. When father says "No, my boy, do not do it. I cannot give you my consent," the boy has a duty then to perform. He cheerfully says to father, "If you say so, that ends it; I will not go. I would not go a step unless I could do so with your approval." If you have trained your children right, you will receive such an answer, and you thus reap your reward for such training. You realize a blessing, in that you feel that you possess the love, confidence and willingness to obey, of one you love more than you can tell.

Children sometimes wish to go off here and there, and they ask for money, more than they should have. It is a curse when given to them. The money is often furnished by father, when he ought to have stamina enough to say no to the child. And young men and boys should have respect, reverence and obedience enough for father to cheerfully accept the refusal. But often the money is given, the children go out and become habituated to the ways of the world. They come in contact with the abominations of society, and by and by the boys and girls thus indulged by their parents become devoid of faith, of love for the Church of God, heedless to the convictions of the truthfulness of the gospel, and of everything that is good and wholesome, uplifting and God-like, and they are smirched with the beggarly elements of the world.

Parents should early hold the reins tight, in kindness and true love, and should seek to reason with their children and show them why their requests for money and Sabbath breaking should not be granted. You will perhaps not be able to convince them at once, but by kindness and true love they will come to learn in time that you know better than they, and they will thank you for it, and say, "O if papa had allowed me to have my way, where would I have been now? But because he held his hand closely upon me,

led me, used his fatherly care and love and guardianship over me, I now obey the gospel, I love my parents, I love the ordinances of the House of God, I love righteousness and truth, I love the people of God, and am one with them forever."

Children should not be allowed to run about spending father's money, nor be off at pleasure resorts, perhaps with strangers, and associating with men and women unknown to them—girls associating with men they do not know, and never saw before—being free and unsuspecting in their natures, willing to accept the offers of courtesy and kindness—in a ball room, dance hall, theatre, or in other places where they may happen to be, and the first thing they know, they are entrapped and ruined.

As parents we should see that the principles of the gospel are taught to our children, and accepted by them, that they may not be misled, tricked and led astray. More cases than one are constantly coming to our notice where sons and daughters have been led astray through their being turned loose at night, going to miserable shows, dance halls, resorts, and cheap penny entertainments. Many of these abominable habits are started by failure to properly observe the Sabbath day. Those who love their boys and girls with a pure and true love—the love of father and mother which is next to the love of God—will never permit them to be subjected to things of this kind, and will not permit them in these general amusement places unless they or other reliable persons are along to protect them from the snares laid for their feet, and the pits dug for them to fall into.

On the Sabbath day we are commanded to go to the house of prayer, and to offer up our sacraments, that we may more fully keep ourselves unspotted from the sins of the world. The father and the mother who truly love their offspring will teach them these things, and the son and the daughter who truly love father and mother will cheerfully obey them and observe this commandment.

JOSEPH F. SMITH.

"Mormonism."

"Mormonism" has for its basic principle the belief in God, the Creator of the world, and in his only begotten Son, Jesus

Christ, who came and atoned for the sins of the world, and made it possible for man to triumph over death. "Mormonism" holds to the doctrine of God as given in the Old and New Testaments of the Jewish scriptures, namely: the monotheistic conception of the Deity, and the divinity of man. It maintains that God has established his priesthood in different ages of the world's history, which gives to man the divine power to act in his name in all things pertaining to human activity, and especially those ordinances of baptism and the laying on of hands for the gift of the Holy Ghost, which gives to man the power to save himself. Acting in the name of God in the holy ordinances is the second great basic principle of "Mormonism." It makes every man the agent of the Most High unto himself and his fellow man. It brings man into close harmony and union with God as an active worker for his own and for the world's redemption, through the grace of Jesus Christ.

"Mormonism" looks upon man as a divine Light and Power, endowed with these attributes in the eternal world before his birth into this life. He has the free will to determine his course in this world and the world of the hereafter. "Mormonism" is, therefore, dynamic and not static. It holds that God reveals himself to man, and in all ages man will receive new light and understanding from the Divine Source. The eternal progress of the race is assured through obedience to both divine and physical laws, which are revealed to men through inspiration and revelation direct from God. God the Father is a God of order and law, therefore true religion is the adapting of oneself to law and order, both of this world and of the universe.

"Mormonism" reiterates the teaching of the Old and New Testaments that God in various times of the world's history has given to man his grace to act in his name. But down through the ages since Christ lived, there has been a gradual leaving of the true course marked out by Jesus Christ, and although men since the days of Martin Luther have denounced the Roman Catholic church and the efficacy of its teachings, they have set up their own standards of religion and Christian ethics; and have not learned God's fundamental laws of salvation as universal and absolute facts. While their methods produced independency of

thought, that which man is so in need of, they did not assure man of eternal life and salvation. Luther claimed no direct revelation from his Maker. Neither did Calvin or Knox or Zwingli or Wesley. Their systems of religion and ethics are based merely upon their individual interpretation of the holy scriptures. There is nothing absolute in them. But to "Mormonism" there is an absolute law. The claim of "Mormonism" is that Joseph Smith went before his Father in humble prayer and asked for knowledge and truth. God answered him directly, and gave him the holy priesthood, the key to divine and absolute knowledge, by sending John the Baptist, and Peter, James and John, resurrected beings, who conferred upon Joseph the holy and divine power of Aaron and Melchizedek. In like manner was the priesthood of God given to man in ancient times. It must so be given in modern times.

To "Mormonism," therefore, Jesus Christ is not a docetic man, but a divine, omnipotent man, with all the divine passions of a divine being. He lives in harmony with the laws of the universe, which he has learned through the experience both of this life and the life of the hereafter. God the Father and Jesus Christ, to the "Mormon" are real entities, intelligent, all love, all light. They are the acme of Divinity. This idea creates within the mind of the believer a most high and splendid conception of life's meaning and mission. The divinity of man asserts itself practically yet ideally, materially yet spiritually. "Mormonism" makes of a man a utilitarian-idealist. He sees the follies of man, the condition of the race socially, the sorrows of the race economically, the sins of the race ethically. No religion on earth is so great and broad in this regard.

Ethically, "Mormonism" stands for the highest interpretation of life. It sets up the most refined standards of purity, virtue, intelligence and action. It is a complete system of scientific and Christian ethics. All the cardinal virtues are held sacred; the sins of the race, in the most loathsome horror. There is always a power and light within man which gives him the right to designate between right and wrong.

Ethically, "Mormonism" lodges man's perspective in the eternal world of the hereafter. On the earth, it makes a man a creator, a founder of human institutions on the co-oper-

ative plan, which develops the highest degree of altruism. Man is a student of life in this world making for an understanding of higher and greater realities, pertaining both to earth and heaven. The intelligence expresses itself through the material universe. The body of man, as well as the spirit, is therefore divine. The spirit and the body in perfection are the soul of man. "Mormonism" is for this reason the highest standard of ethical law in existence. Activity of body and spirit must be along the highest lines of righteousness and purity, which bring him in time to a complete harmony of self with the natural laws in the spiritual and physical world. In man's adjusting himself to these laws he becomes scientist, moralist, religionist and philosopher. He attempts great things, he accomplishes much; he will accomplish all things. "Mormonism" has attempted great works. It has built and does now build up the social and economic life. It stands for the high-minded man. It stands by its ideals in the world of mental and muscular activity.

"Mormonism" teaches man to look to the soil and the common pursuits of life. He is to take the earth and give it back to God in its pristine glory. This will come through work on God's great acreage. Man is of the soil. He lives by the products of the soil. In his tilling it and making it useful to the highest degree, he is redeeming it and preparing it for the return of its paradisiac glory. Common man, then, has his part to play in creating greater and better conditions economically, hence "Mormonism" teaches a true brotherhood and democracy among all men. Every person is a child of God and Light. He has his part to play in the redemption of the soil. The land is his. Upon it he builds his home, and as he comes to understand the earth, the physical laws of the universe, so does his home become better and his standards of life higher. As he makes the earth a paradise, so will he understand better and more fully the higher things of life. The Latter-day Saints, or so-called "Mormons," are home-builders, for this reason. And with the home goes the school and printing-press, the museum and the drama.

England's great poet has expressed this phase of philosophy in his *Saul*:

I have gone the whole round of creation: I saw and spoke;
 I, a work of God's hand for that purpose, received into my brain
 And pronounced on the rest of his handiwork—returned him again
 His creation's approval or censure; I spoke as I saw,
 Reported, as man may of God's work—all is love, yet all's law.

"Mormonism" stands for the highest standard of intelligence. Latter-day Saints have ever stood for the highest resources for education, namely: the home, the church, schools, libraries, newspapers, magazines, museums, the drama, industry and government. No people have been greater builders of schools, libraries, and museums, in comparison to their conditions and environment, than the Latter-day Saints. They look to the man of science, the man of books, the man of deep religious and philosophic truths. The Latter-day Saints have always had their schools. They established a university at Nauvoo, and the same university was continued in the establishment of the University of Deseret, now the University of Utah, which was the first university established west of the Missouri river.

"Mormonism" has a great love for learning. Its philosophy is that of the German Lessing: "The path by which the race reaches its perfection, every man must sooner or later travel." The dream of "Mormonism" is to make of each man and woman a reader and interpreter of life, a lover of books and a student of nature. Its dream is to make for the glory of God, which is intelligence. "Mormonism" is the source of light and truth for the world today and for all time. It is the gospel of salvation, the gospel of Jesus Christ.

LEVI EDGAR YOUNG.

One Hundred Years of Mexican Independence.

In the library of the national palace in Mexico City stands the busts of Mexico's four great liberators—Hidalgo, Morelos, Juarez and Diaz. Who the fifth will be, who will rise phoenix-like from the ashes of revolution and emancipate the peons, remains to be seen. Not here, nor in all Mexico, is there a monument reared to the Conqueror Cortez. The Spaniard ground the quivering Indian under his iron-shod heel, and he was flanked by two

dread allies—small-pox and the Catholic church. The former killed off more of Montezuma's subjects than all of the white men's "thunder and lightning" (cannonading), and the latter affixed itself to the throats of the inhabitants, and was only with extreme difficulty detached from it after three hundred years.

Strangely enough, it was a Catholic priest, Hidalgo, who one hundred years ago, with the bells of his parish church at Dolores sounded the death knell of Spanish rule in America. With white hair, the brow of a scholar, and the eyes of a dreamer, at nearly sixty years of age, he embarked on the high emprise of freeing the Indians. His head, preserved in a glass case in the cathedral, is the price he paid for the attempt. His, with the skulls of his four leading generals, represent fifty thousand dollars, which was the price put upon them by the opposing Spanish general. The spitted heads once occupied iron cages of the Alhondiga, the building in Guanajuato which Hidalgo had once drenched with the blue blood of Spaniards. Worldly-wise with vast reading, the old priest, with ten thousand Indians, rose in revolt against their Spanish masters. Their numbers soon swelled to eighty thousand, and this unkempt horde sacked the Spanish cities. Plunder and rapine followed in the wake of war, and when charged with cruelty and theft, Hidalgo lightly replied, "The Indians are merely taking back their own by the methods that the Spaniards taught them."

Very different is the bust of Morelos, a man of the common people, who swept the revolution on to success. Bull-necked and brute-jawed, the face is redeemed by deep, flashing eyes. The upper part of the head is swathed in bandages, which he wore for incessant headache. A born soldier, he eliminated the rabble of camp-stragglers that had followed the patriot priest, and confined himself to trained troops. He ruled by personal magnetism, and could keep the starving inhabitants of a besieged city loyal to him till they died, and one of his men went through the enemies' camp disguised as a hog to carry news to his master. He asked no quarter and he gave none. Rich Spanish land-owners offered him forty and fifty thousand dollars for their lives, but he refused them as he did the girl who came to beg for her lover's life. He wrote coolly on her petition, "Let her seek a decenter swain." Like Hidalgo,

he finally gave up his life to the cause, only as a further mark of ignominy, his executioners shot him in the back.

The next bust is that of Juarez, the full-blooded Zapotec Indian. Of incorruptible integrity and bull-dog tenacity, he threw off the yoke of the Catholic church. As it possessed one-third of the entire wealth of the country, he confiscated it to the government and used their own money to fight the clergy.

Porferio Diaz, with guerrilla warfare, drove out the French invaders that Louis Napoleon had sent over to Mexico to establish a French monarchy. Yet Mexico is not free. Her people have not the ballot. For instance, Diaz maintained Don Luis Terrazes, the cattle king, as governor of Chihuahua. In return, Terrazes, on election day, would gather up some of his vaqueros and proceed to vote them for Diaz as president.

Still, brigandage no longer flourishes as it did in times past. It is said that one coach load of people were held up and robbed three times on one journey. The first bandits they encountered merely took their money, the second relieved them of their watches and jewelry, but the third, enraged at finding them without valuables of any kind, stripped them to the skin, and made off with their clothes. The dignified old Don, garbed in a sombrero and a straw mat, climbed up beside the driver, and for eight hours the coach load made its embarrassed way, and in that condition finally drove into the courtyard of the Barranca inn.

Leaving aside political controversies, the new ruler of Mexico will come into a wonderfully picturesque land, bathed in sunlight and gorgeous-hued. The people's love of color is illustrated by the story of a woman who asked her husband to bring her home a reboso (scarf) from Mexico City, where he was going to sell his vegetables. She particularly impressed upon him that she wanted it to be the color of the sky, which at sunrise when he set out was of a flaming red. He returned in the evening bringing, to her great indignation, a scarf of dusky gray, which happened to be the color of the sky when he made the purchase.

An American coffee-planter says:

"Superficially, Mexico is a prolonged romance. For even its brutal realities—of which there are many—are the realities of an intensely pictorial people, among surroundings that, to North-

ern eyes, are never quite commonplace. I once saw a plucky little policeman shoot and kill an insanely drunken shoemaker, who, apropos of nothing except the fact that he *was* insanely drunk, had cut the throat of a young milkman. The policeman had pursued him in his mad flight for home, and just as they passed me on a deserted street near the outskirts of the town, returned a quick stab in the stomach from the shoemaker's knife, (still reeking with the milkman's blood) by a revolver shot. They then both collapsed in a mud-puddle, and to me was appointed the *role* of arousing the neighborhood, unbuttoning the policeman's clothes and slipping two pillows under his pale, brave head. The people who emerged from their blue and pink and yellow and green houses at my alarm, (no one in Mexico is alarmed by the sound of firearms) the distracted widow—who, however, postponed complete distraction until after she had carefully gone through her dead husband's pockets—the pompous arrival of the chief of police, the color and costuming and arrangement of it all, were far too like the last scenes of *Carmen* or *Cavalleria Rusticana* to permit of one's experiencing any but an agreeable theatrical sensation of horror."

At night, when a yellow moon suffuses the palms and the orange trees in golden glow, the band plays grand opera selections to an audience composed of sugar-loaf hats, crimson scarfs, and fine eyes. The music 'crashes into the bull-fight song from *Carmen*, and there in the flaring park lamp struts the bespangled matador himself. The chorus is represented by dumpy, ill-shaped girls in pink waists with scarlet geraniums in their hair, while tall villains, in stately Spanish capes, swagger past them. The gypsy mother from *Trovatore* tranquilly puffs at a cigarette on a park bench, while the pompous jefe for all the world looks like the gay Lothario of a duke from *Rigoletto*, who thought that the heart of womankind was both cloying and worth spoiling. There are caballeros in skin-tight velvet breeches, decorated with silver; fierce men with machetes, that one wouldn't like to meet on a lonely trail in the mountains; and a tall Hiawatha, turbaned in sky-blue and shrouded in crimson blanket and mystery. The men promenade two by two in one direction, and the girls flock in the other;

but though the eyes are eloquent, etiquette forbids that the tongue shall speak.

ELIZABETH RACHEL CANNON.

Messages from the Missions.

Elder Ezra F. Robertson and companions of Company A of the Central States Mission of Independence Conference closed a successful campaign, about the middle of February, the object of which was to visit the small towns of western Missouri. They left many books and tracts with the people, which will enlighten them on the cause of the Latter-day Saints. The people generally received their literature with courtesy and consideration, expressing their willingness to make investigation. Churches, schools and courthouses, as well as a number of homes, were opened to the elders for the purpose of holding meetings, and many



"CAMPAIGN" ELDERS OF THE INDEPENDENCE CONFERENCE, MISSOURI.

Back row: E. F. Robertson, Park City, W. A. Jackman, Joseph, S. T. Stapley, Toquerville, Elmer Jackson, Randolph, Utah. Second row: T. L. Archibald, Teton, Idaho; Oliver Taggart, Smoot, Wyoming; Jos. D. Wilkins, (Conference President) Duncan, Arizona; George S. Bingham, Vernal, Utah. Front row: M. L. Benson, Kamas, Utah; P. B. Robinson, Raymond, Canada.

who first opposed them, as they became acquainted, parted with them expressing their best wishes and God speed. "We feel that the ERA is a power in the earth for good."

Elder D. Dredge Thomas writes from Austin, Texas, April 29, that the elders there have met with good success in Bell county, and many



people have expressed the desire to learn more about "Mormonism." The elders have been traveling without purse or scrip, finding that the best way to deliver their message to the people. They have been well taken care of, and have enjoyed the Spirit of the Lord in their work. They delivered seventy-eight Books of Mormon, two hundred and forty other books, and considerable other literature

in the past two months. The names of the elders in Company B, West. Texas conference are: standing, reading from left to right, George A. Dixon, Maynard; David Roberts, Paris; D. Dredge Thomas, Malad, Idaho. Sitting, Albert Sant, Clifton, Idaho, and Conference President Claud W. Hawley, Monroe, Utah.



Elders David E. Quist, Carl O. Peterson and J. Perry Erickson, writing from Jonkoping, Sweden, April 27, state that they organized a

good Sunday school last December, and enclose a picture of the members. The branch is in a flourishing condition, regular meetings are being held at the headquarters, and also in the near surroundings, which are very well attended. Largely on account of the opposition that the elders have had with the priests and the newspapers, they have made many friends who are searching for truth.

Elder P. A. C. Pederson, writing from Aalborg, Denmark, April 27, calls attention to the conference held in that city on the 8th and 9th of April. A session was held on Saturday night, at which the reports of fifteen elders were given for the past six months, which showed that they had distributed 58,153 tracts, 1,353 books, visited 2,557 strangers' homes, and held 3,045 gospel talks. There were twenty-nine baptisms. On Sunday morning the Sunday school gave a splendid program, and meetings were held again at 2 and 7. President Andrew Jenson of the Scandinavian mission attended and held a special meeting, protesting against the recent slanders of the press and falsehoods of the priests. Many strangers were present. Two other protest meetings were held in the branches of the conference. No disorder was manifested, though



some opposition was experienced in one place. The elders are, top row, left to right: Erastus Larsen, James P. Christensen, Hyrum Petersen, Lorenzo Jensen, N. P. Jensen (visiting) Christen Jensen (visiting). Middle row: Christen Christensen, Andrew M. Jensen, Jonathan C. Jensen, Carl C. Jensen, James M. Jensen, Stephen H. Chipman, Christian Anderson. Front row: Andrew Jensen, Peter A. Pedersen, (Conference Secretary), Richard C. Miller (Conference President), Andrew Jenson, (Mission President), Victor Mountsen and George S. Sanders.



The portrait herewith represents the two glee clubs of Jacksonville, Florida. Sister Dulcia Webb, a lady missionary from Lehi, has trained them in a most skilful and successful manner. They furnish special vocal selections at the regular services and at social gatherings, too. The idea should stimulate such worthy endeavors in other branches, and we therefore take pleasure in giving the picture a place in the ERA. The glee clubs, we are told by President C. A. Callis, are entirely composed of local talent, and Sister Webb has rendered excellent services to the work in organizing these clubs and training them. The names of the men from left to right are: Charlie Kreel, Clifton Gundstaff, Harry Colby, Floyd Cordell, Albert Rudd. The ladies: Edna Hill, Nellie Hill, Georgie Crodell, Mabel Roberts, and Janie Hill. Sister Webb in corner.

Elder Edwin D. Hatch, branch president of Barnsley conference, Yorkshire, England, says that notwithstanding the present opposition the

work of the Lord is prospering in that district about the same as formerly. At a district meeting held recently over a hundred people attended, many of them being investigators. The elders are, top row, left to right: Thomas C. Parkin, Woods Cross, Utah; Seth Budge, Paris, Idaho. Bottom row: Branch President Edwin D. Hatch, Heber, and William S. Thorley, Cedar City, Utah.



Priesthood Quorums' Table.

Good Results of Priesthood Work.—In a recent report, at a stake priesthood meeting of the Granite stake, Elder J. W. Musser, of the High Council, stated that since the inauguration of the priesthood movement in that stake there has been manifest among the young men a spirit of obedience, and of wanting to assist in work in gathering fast donations, the administering of the sacrament, the cleaning up of public meeting places and grounds, in teaching, baptizing, in the general upholding of the priesthood, and in taking responsible places in the work of the Lord. He saw, too, that the young men were better Sunday school and Mutual Improvement association workers, and that they were generally growing in the spirit and desire to sustain the bishops and the authorities of the Church. Besides, there is a spirit of reverence and obedience, not so prominent before.

To the Seventies.—From information obtained from presidents of quorums of seventy, it appears that in some localities members of quorums are inclined to absent themselves from quorum meetings. One excuse for this, as given by some very good men, is that often being in attendance at class meetings in the ward where they reside, they see no necessity for a quorum meeting. It is a matter of regret that such views should obtain anywhere, for class meetings can never take the place of quorum meetings. The commandment of God is that the presidents of quorums shall sit in council with the entire number of the quorum, presiding over them, and teaching them according to the covenants. For the convenience of men who belong to quorums that are widely scattered, and who could not come together frequently for instruction, owing to the distance to be traveled, a system of ward priesthood meetings has been introduced by the presiding authorities of the Church which divides quorums that are located in more than one ward into ward classes; but this arrangement does not contemplate excusing men from coming together in quorums as the Lord has commanded. Presidents of seventy are expected to hold quorum meetings regularly with the members of their respective quorums. The members should be loyal to the quorum as a whole, and feel that their presence at quorum meeting, instead of being considered of secondary importance, should have first place. Every seventy should endeavor to so plan his work and business engagements that he can be free to meet with his associates in quorum capacity, thus fulfilling the commandment of God in regard to quorum meeting. Members of classes should understand that no official quorum work can be

accomplished by any class, unless the class embraces the entire membership of the quorum. Members of quorums should be anxious to build up and bind together in fraternal brotherhood the membership of the quorum to which they belong, and should frown down anything tending to the losing of quorum identity. Be in attendance at class meetings, but let not the lesser meeting be an excuse for absence from your quorum gathering.

Class Work should be Continuous.—Presidents of seventies' quorums have asked of the First Council: How long do you recommend the seventies to continue their class work? The presiding council is in harmony with the views of the General Priesthood Outlines Committee of the Church as set forth in a report to the General Priesthood of the Church at the meeting in Salt Lake City, April 7, 1911, which report was unanimously adopted. In it these views are expressed, relating to class meetings:

We deplore the custom that exists in some stakes, of adjourning for a long period during the summer. If the labors of brethren in agricultural communities do not permit of a meeting on a week night, during their busy season, we feel that sometime on Sunday should be arranged for taking up the lessons, so that in every week of the year a meeting may be held for study and preparation for duties of the priesthood. Any break in the classes causes a loss of interest and seriously detracts from the success of the outline work.

The First Council are united in urging all seventies throughout the Church to continue their class meetings wherever possible, without summer vacation. Quorums of seventy will please the Presiding Council if this be done even in those wards where the quorums have decided to take a hot weather recess. The responsibility rests upon the various councils and quorum members, in case the ward priesthood quorum adjourns for a season, to determine whether the seventies shall discontinue their weekly meetings or not. It is hoped that many of the classes may be able, through arrangement with the local authorities, to meet at some hour during the Sabbath day to continue the class work without cessation. Presidents of quorums are not to undertake to adjourn seventies classes, as long as the ward bishopric continue the weekly priesthood meetings. The First Council hold that these weekly meetings are convened under the call of the various bishops, in accordance with instructions given them by the First Presidency of the Church, and it is not the prerogative of any quorum or class to decide in opposition to the wishes of the bishop to discontinue for a time their class work. The members of all seventies classes should be ambitious to continue their work at least as long as any other classes.

Mutual Work.

Wasatch Stake Track Meet.

E. Parley Cliff writes from Heber of the first annual M. I. A. track meet of the Wasatch stake, held May 20, under the stake Athletic Committee, at the Heber City base



HEBER TEAM.

ball park. The picture shows the winning team, Heber 3rd ward. Top row, left to right: Alden Averett, Jowett A. Fortie, Alberrn Tangren. Bottom row: Elliott Giles, Maurice Cluff. The hundred yard dash was won by Fortie, Lawrence Epperson, Midway 2nd ward, and Averett coming in second and third. Fortie also won the 220 yard dash, Tangren and Epperson com-

ing second and third. Tangren won the quarter-mile run, Cluff and Paul Buys making second and third. The half and mile run were both won by Guy Coleman, Elliott Giles and Pratt Duke (Heber 1st ward) coming in second and third. Broad jump, J. Averett, first; Epperson, second; Fortie, third. High put, J. Averett, first; Alma Carlisle (Heber 2nd) second; Verg. Fraughton (Heber 1st) third. Pole vault, Francis Carlisle (Heber 2nd) first; Lynn Clyde, (Heber 1st) second; Forest Dayton, (Heber 2nd) third. Relay race, Heber third ward team. Summary, Heber 3rd ward, 38 points; 1st ward, 21; 2nd ward, 9; Midway 1st ward, 10; 2nd ward, 7. Ribbons were awarded each point winner.

Millard Stake M. I. A. Day.

The M. I. A. of Millard stake held an M. I. A. "day" at Hinckley, on May 9, 10, 11, 12, 1911, at which there were oratorical contests

recitations, music, story-telling, basket ball and track and field events. Also a debate on the subject of "Resolved, that the United States Senators should be elected by the direct vote of the people." The affair closed with a grand ball Thursday evening. Both the Young Ladies and the Young Men's associations took part. Elder B. S. Hinckley of the General Board Y. M. M. I. A. was present during the last day. Altogether some fifteen hundred people from different parts of the stake attended the gathering, and it was pronounced one of the most entertaining and instructive social and literary affairs and athletic meets ever held in that stake.

Uintah Stake Field Meet.

Superintendent Pontha Calder, of Vernal, Utah, gives an account of the Uintah stake M. I. A. field meet, held May 12. All the events were hotly contested. The Uintah Stake Academy brass band made the air ring with music. The most exciting game of the day was the ball game between the Ute Indians and the Uintah ball team, which resulted in the victory for the Indians with a score of 12 to 8. The Indians have played together for several years, and play good ball. The basket ball game was good. The champions are shown in the picture. Some fast sprinting was done in the races, and excellent scores made in the field events. Everybody was pleased with the day's entertainment, and many were the requests for similar events every year.



UINTAH M. I. A. BALL TEAM AND THE UTE INDIANS.



UINTAH STAKE CHAMPION BASKET BALL TEAM.

Alpine Stake Activities.

The third annual M. I. A. track meet of Alpine stake Y. M. M. I. A. was held at Pleasant Grove, May 17, 1911, 2 p. m., the three athletic districts of the stake competing. Lehi, four wards, and Cedar Valley, comprising District No. 1, won 56 points to their credit, and were awarded a penant; American Fork, four wards, and Alpine, District No. 2, won 16 points; and Pleasant Grove, three wards, Manila and Linden, District No. 3, won 36 points. Solid gold stick pins were awarded to individual winners, with ribbons, and were much appreciated. The day was ideal, and the meet was most successful. A large amount of new material was brought in, and some very good records were made. Davis, of District No. 1, won the hammer throw at 139 feet 6 inches, which beat the stake high school record; and H. Goodwin of District No. 1, pole vaulted at 11 feet. Coach Roberts said in a year or two, he will make 12 feet, which will be a new state record. The meet was pulled off in

record time, everything having been well arranged beforehand. Only active, enrolled members, enrolled prior to April 10, were allowed to compete in this year's meet. A stake M. I. A. dance in the Orpheus hall was given in honor of the athletes that evening. This information is given the FRA by Stake Secretary J. E. Standing.



CHAMPION BASE BALL TEAM, FOURTH WARD, SALT LAKE CITY, AND
CHAMPIONSHIP CUP, PRESENTED BY C. S. MARTIN
COAL CO., 1910, FOR PIONEER STAKE.

Top row, left to right: Jesse Holt, Art. Sperry, Leo Sperry, A. A. Duncan, (Second Counselor Stake Superintendency), W. A. Howard, (Stake Superintendent), C. S. Hyde, Perry Egan, George Williams. Bottom row: Rulon Sperry, Fred Egan, Ralph Sperry, J. D. Bowers (First Counselor, Stake Superintendency). Sitting: Than Williams.

General M. I. A. Annual Field Day.

The results of the first annual Y. M. M. I. A. Inter-stake track meet at Wandamere, June 3, were pronounced successful in every respect. The day was ideal, the attendance fair, and much interest was shown. The first M. I. A. record was made, and medals, suitably

engraved, were awarded the winners among the fourteen stakes which entered.

J. Wignall, of Nebo, headed the list of point winners, capturing first in the pole vault, second in the 440-yard run, and third in the 220-yard dash. The Nebo stake boys carried off first honors with 33 points to their credit. Millard stake came second with 22 points, and Salt Lake was third with 12 points. Liberty stake crowded Salt Lake by making 11 points, while Oneida came fifth with 8 points, and Granite stake received sixth place with 7 points.

Medals were given to the winners, the presentation being made by Chairman Lyman R. Martineau. One of the features of the meet was the 440-yard run. B. Robbins of Liberty Stake, and J. Wignall of Nebo stake ran a dead heat, and in the second run off Robbins won.

Joseph Smith, the well-known L. D. S. U. athlete, who has been out of the game for several years, appeared on the field and took first place in the shot put, making a mark with a 12-pound weight of 43 feet 1 inch. C. Lund of Salt Lake, came second with 39 feet 5 inches, and C. Russell, of Granite, third.

A summary of finals in field events:

100-yard dash—F. Gallacher and L. Simmons, dead heat; A. Robinson second; time 10:1.

880-yard run—H. Simmons, Payson, won; A. Roper of Millard stake, second; A. Ramseyer third; time 2:16½.

120-high hurdles—A. Belnap won; A. Huntsman second; Horace Higgs, third; time, 17:2.

220-yard dash—F. Gallacher won; A. Robinson, second; J. Wignall third; time 22:4.

220-yard low hurdles—L. Simmons, won; A. Belnap, second; time 27:2.

One mile run—A. Roper won; R. F. Lambert, second; time 5:27½.

440-yard run—B. Robbins, won; J. Wignall second; time, 58:4.

Running high jump—G. Labrum won; A. Robison, second; A. Huntsman, third; height—5 feet 7 inches.

12-pound shot put—Joe Smith, won; Cannon Lund second; C. Russell, third; distance 43 feet one inch.

Pole vault—J. Wignall won; Cannon Lund second; E. Beesley third; height 10 feet 2 inches.

Running broad jump—H. Simmons won; A. Huntsman, second; L. Simmons, third; distance 20 feet 3 inches.

Relay race—Liberty stake won; Payson second; time 1:38½

Officers of the day were: Fred Bennion, referee; F. Bassett, O. B.

Gringrich, W. S. Hedges, H. M. Smith, judges of finish; Dr. C. G. Plummer, starter; Fred Saxon, S. Olsen, and J. D. Bowers, field judges; John G. Giles, scorer; J. E. Moss, R. H. Siddoway and Thomas Hull, field judges; Stephen L. Richards, scorer; D. A. Callahan, William G. Sears, and G. Morris, timers; William Service, Robert Richardson, and Reeve Richardson, clerks of course; B. F. Grant, Sylvester Cannon, L. R. Martineau, marshals; Oscar Kirkham, announcer; Leroy Mulliner, chief scorer; A. E. Cranney, T. Bennett, and E. Horsley, inspectors.

It is not claimed by Chairman Lyman R. Martineau and the athletic committee that the speed of this meet was satisfactory, as compared with other like events under the auspices of our large educational institutions. Too little time was taken in preparation. But they expect that the meet next June will show records and results worthy the talent which is so plentiful in the stakes and wards of the Church.

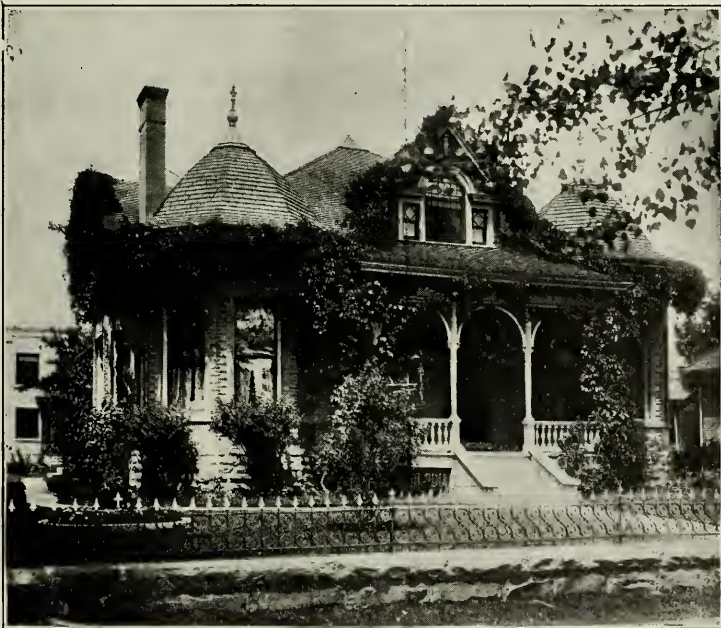
The Daynes Trophy.

A beautiful silver loving cup known as the Daynes trophy was presented to the Y. M. M. I. A. Athletic League by the Daynes Jewelry Company to be contested for in competitive games by the four Salt Lake stakes. The contest for 1911, which resulted in Salt Lake stake winning the championship, was held in the Deseret Gymnasium under the direction of Physical Director W. E. Day. The contest's consist of running, jumping and basket ball. The cup which is valued at \$100 must be won three different times by a stake team, not necessarily in succession, when it becomes the permanent property of the stake so winning it. The cup is on permanent exhibition at the Deseret Gymnasium.

A Commendable Activity in Liberty Stake.

The Mutual Improvement Associations of Liberty stake, Salt Lake City, are vigorously carrying on a campaign for cleaner and prettier front and back yards. The campaign was started as the result of a meeting held by the boards of the young men and the young ladies several months ago, in which meeting the following question was asked: "What particular features stand out most boldly in Liberty stake?" Someone suggested, in answer to this question, that the most prominent feature of Liberty stake was its many beautiful and well-kept homes. Immediately committees were appointed and set to work, with the result

that some three hundred dollars were obtained for prizes for best front and back yards. The prominent merchants throughout the stake and city gave liberally towards this fund, as will be noted by the awards presented. During the latter part of June the young men and young ladies boards of the stake, who, by the way, are very much united in this project, went around the stake and acted as a committee of awards. Persons in the stake desiring to compete for the various prizes handed in their names to the chairman of the committee, Mr. Orson H. Hewlett, who has been untiring in pushing the contest. A schedule of points was decided on by the committee, and will be used in obtaining the percentage in good points. This movement has created quite a stir throughout the entire city, and many wards in other stakes have asked to be allowed to enter the competition. The movement has created employment for the young people during the summer months, and besides will be most beneficial from a sanitary point of view. Places which for years have not been cleaned are now in the very



HOME OF ORSON H. HEWLETT, CHAIRMAN BEAUTIFICATION
COMMITTEE, LIBERTY STAKE.

best condition. Later on, pictures will be shown illustrating the good accomplished and the premium place and cups.

Y. M. M. I. A. Statistics.

From the annual statistical report of the Young Men's Mutual Improvement Associations for the year ending April 30, 1911, presented at the June conference by General Secretary Moroni Snow, it appears that there are 666 associations, an increase of 11 over 1910; 512 of these are graded, an increase of 40. The number of permanent members enrolled is 33,919, an increase of 1,176. The active enrolled membership is 23,820, an increase of 1,048. There were 1,259 members on foreign missions, an increase of sixteen over last year. The average weekly attendance at meetings was 14,750 which is an increase of 1,244. During the year, 27,611 meetings were held, an increase of 1,767. The conjoint meetings increased by 416 over last year, and the athletic meets numbered 674, an increase of 241. There were 1,218 public lectures, debates, contests, concerts, etc., as against 1,085 for 1910, an increase of 133. There was an increase of 166 in missionary visits by ward M. I. A. officers, a total for the past year being 3,324. On the contrary, the visits of the stake officers decreased by 430, the total number being 2,860. The number of members who read any or all of the reading course books was 1,954, an increase of 38. There are 1,406 books of the reading course in the libraries of the associations, in which there are 14,250 volumes, valued at \$8,744.34.

M. I. A. Annual Conference.

The minutes of the annual M. I. A. conference will appear in the next number of the ERA, and some of the talks and papers on Mutual work will be printed from time to time, as we find space. Active and progressive M. I. A. officers and members will keep in close touch with Mutual work by reading the IMPROVEMENT ERA.

Passing Events.

Sir William S. Gilbert, author of *Pirates of Penzance*, *Patience* and *Pinafore*, died May 29, seventy-four years of age.

A Memorial to Queen Victoria was unveiled May 16, at Buckingham Palace. The statue is of marble and represents the queen sitting enthroned and dressed in robes of state.

The Utah Independent Telephone Company was sold at auction, June 5, to the Rocky Mountain Bell Telephone Company, for \$1,200,000, without the secondary franchises. The two plants will be consolidated as soon as possible.

Beautiful Hotel Utah opened its doors at 8 o'clock Friday morning, June 9. The structure complete marks an expenditure of two million dollars—\$1,500,000 for construction, \$300,000 in furnishings, and \$200,000 for a light, heat and power plant. It is one of the great hotels of the United States, and signals a new era for Salt Lake City and Utah, in their relations to the traveling public.

A Utah granite memorial monument to the late President John R. Winder was unveiled May 30, in the Salt Lake City cemetery, and dedicated by President Joseph F. Smith, in the presence of the Winder family and many Church officials, including the First Presidency. President Anthon H. Lund delivered an address, and the Temple choir furnished sweet music.

The Commercial Bank of Tooele was robbed, on June 7, of nine thousand dollars stolen from the vault by two men who covered Cashier S. I. Shafer with revolvers, as he was about to close the vault for the night, drugged, bound and gagged him, and locked him in the rear room, then walked calmly from the bank and made for the foothills. So far they have not been apprehended, though two suspects were arrested June 10, John Vining and John Castle, the former twenty-nine and the latter forty-four years of age.

Carry A. Nation, made famous because she began a campaign in Wichita, Kansas, December 17, 1900, against the saloons, by smashing furniture and windows with a hatchet, died in Leavenworth, Kansas, June 9. Carry Moore was born in Kentucky, in 1846, and in early life married a man who became a drunkard. When he died, she determined

to devote her life to the suppression of the liquor traffic and the tobacco habit. With her favorite hatchet she left a trail of ruined bar-rooms in the state of Kansas, wherever she unheralded appeared. She was married to David Nation, in Kansas City, who divorced her ten years ago.

The University of Utah lost its suit, begun nearly four years ago, against the Montello Salt Company, in the United States Supreme Court, May 29, for title to large tracts of salt lands, under an act of Congress granting the state of Utah lands for university purposes. The district and state supreme courts had both decided for the University. The salt beds in question are said to be so extensive that had the suit been favorable to the state, the University would have been richly endowed.

The Elsinore chapel was dedicated on Sunday, May 21. There were five hundred and seventy-five people present, the largest audience ever gathered in Elsinore, Utah. The dedicatory prayer was offered by President Joseph F. Smith. President Anthon H. Lund and President Smith later addressed the people on prohibition and the evils of the saloon, the proper training of the young people, and the living of exemplary lives. The beautiful new chapel cost \$13,600, out of which the Church paid \$5,500 and the ward the remainder. The ladies of the ward paid \$1,250, by the sale of eggs laid on Sundays.

Lehi has celebrated a Home-coming, devoting a week to the functions. There were at least six hundred former residents, since the city's settlement in 1850, who "came home" during the week June 5-12. The town was decorated in white and blue. There were visitors from Canada to Mexico, from nearly every intermediate western state. The programs, in the daily reminiscent meeting, over which not a few of the old bishops of Lehi presided, were full of interesting incidents of early history and people. Presidents Joseph F. Smith and Anthon H. Lund and Governor William Spry were among the speakers. Band and choir concerts, base ball games, young and married people's dances, and old-time parties, theatrical entertainments, organ recitals, band music, and a large number of family reunions, were features of the occasion. Friends and relatives met in glad association after many years of separation. Every home was open to the visitors; there was no graft; everything was free; and everybody had the "time of their lives."

The launch "Galilee," Captain Edwin G. Brown, capsized in Utah Lake on Sunday, June 4, in nine feet of water, with sixteen passengers aboard. Six of them were drowned, and ten rescued after great suffering. Three of the drowned were children of Captain Brown—Vera M., age 21; Frank, age 24; and Helen E., age 19; and a fourth

was his intended son-in-law, Edward B. Holmes, age 26, who was engaged to Vera to be married June 21. The other two were Benjamin W. Raymond, age 36, and his five-year old son Sherwood, all of Salt Lake City. The bodies were later all recovered. The party was celebrating in honor of the coming marriage of Mr. Holmes and Vera Brown. The boat suddenly capsized, for what cause will never be known, as Captain Brown, a trustworthy sailor for twenty-three years, can give no explanation of the terrible calamity, which has elicited for the sufferers the sympathy of the people of the whole state.

The Third Housekeepers' Conference of the Home Economics Department of the Agricultural College of Utah, at Logan, was held June 19 to July 1. It is designed to aid the women of Utah in their household needs. The first week of the course was devoted to lectures in sewing; the second week's course consisted of instruction in cooking and laundry work. Miss Caroline L. Hunt, expert in nutrition, office of Experiment Station, Washington, D. C., gave a practical lecture, daily, on such topics as choosing the home, saving steps, simplicity in house furnishing, planning meals, public housekeeping, etc. Members of the regular faculty of the College lectured on subjects such as, use of color in the home, house planning, the kitchen, clean milk, sanitation for town and country, dress, etc. This new movement for housekeepers to take a week or two to study their work, is in keeping with the necessities of the home. The conference is designed to aid the women of the state, by giving them information and a new point of view, in their occupation. The profession of home-making has taken upon itself added interest among those who attended.

New Wards and Changes for the month of May, 1911, as reported by the Presiding Bishop's office: Jos. Levi Staples was sustained as bishop of Elsinore ward, Sevier stake, to succeed Jons I. Jensen; John J. C. Webster, as bishop of the Cedar East ward, Parowan stake, to succeed Henry T. Lunt; James P. Jensen, bishop of the Sanford ward, San Luis stake, to succeed William O. Crowther; William O. Crowther was sustained as first counselor in the presidency of San Luis stake; Thomas Halls was sustained bishop of the Mancos ward, San Juan stake, to succeed George Halls; Samuel S. Sadorus, as presiding elder of the Sarilda branch, Yellowstone stake; Sarilda branch was organized in the Yellowstone stake, dependent upon Ora ward; William H. Gardner was sustained as bishop of the West Jordan ward, Jordan stake, to succeed John A. Egbert; H. C. Heley was sustained as presiding elder of the Green River branch, Carbon stake; James W. Davis, as bishop of the Clifton ward, Oneida stake, to succeed E. G. Farmer; Jesse Ray Pettit, bishop of the Fifth ward, Pioneer stake, to succeed S. M. T. Seddon;

Aaron Hardy, stake clerk of North Sanpete, dead, and Peter Matson was sustained as acting stake clerk in his stead; Wilford C. Nuttle was released as ward clerk of the Cherry Creek ward, Malad stake; Oscar Atkinson was released as stake clerk of the Holbrook ward, Malad stake; John Weech was sustained as ward clerk of the Pine Grove ward, Union stake, to succeed Chas. I. Goff; Chas. W. Welker, as ward clerk of the Auburne ward, Star Valley stake, to succeed Daniel T. Wood; Henry J. Hauser, as ward clerk of the Trenton ward, Benson stake; Basil De Witt, ward clerk of Sarilda branch, Yellowstone stake; Richard Daniels, ward clerk of Mercur ward, Tooele stake, to succeed Alex. Moss; John C. Russell, ward clerk of St. Johns ward, Tooele stake, to succeed William McFarlane; Hyrum W. Maughan, ward clerk of Kimball ward, Alberta stake, to succeed Robert Sherwood; Frank B. Wood, ward clerk of the Cedar East, Parowan stake, to succeed S. J. Foster.

Affairs in Mexico came to a climax on May 26, when President Diaz having resigned the presidency the day previous, secretly left the city at 2 o'clock a. m., bound for Vera Cruz, and took the ship *Ypiranga* on the 30th for Spain. Francisco Leon de la Barra, formerly Ambassador at Washington, was inaugurated provisional president, the ceremony occupying ten minutes. Minister Jose Yves Limantour resigned his office on the 25th, and turned over to the new sub-secretary of the treasury, Jaime Guenza, \$60,400,000 in gold, and all other government funds, taking receipt therefor. Madero resigned his office on the 26th as provisional president, and in a manifesto declared the complete triumph of the revolution, and that in the new government there would be justice equally for the rich and poor. De La Barra was given office "solely with the idea that he might serve his country as an intermediary between the despotic government of General Diaz and the eminently popular government which will result from the coming general election," October 1. Francisco I. Madero will be the leading candidate for president. He left Ciudad Juarez for Mexico City—after narrowly escaping assassination at a ball, June 1—on June 2, arriving triumphantly on the 7th, being received with frenzied shouts of "Viva Madero." He was met by President De la Barra, and the two embraced in characteristic Mexican fashion. Madero will stay as advisor of the president until the details of the reorganization of the government are arranged. On the early morning of the same day that he arrived in Mexico City, there was a terrific earthquake in the city and other places. Nearly two hundred people lost their lives, and much property was destroyed. The volcano Colima is in active eruption, and showers of ashes smothered the country for miles around. The states of Colima and Jolisco are reported as having suffered most.

OUR NEW CATALOG WILL END YOUR WONDERING AND TELL YOU WHERE TO GET ANY THING FOR ANY SPORT IN ANY SEASON

SEND POSTAL FOR ONE—IT IS FREE

BROWNING BROS. CO.

OGDEN,
UTAH.

WE PAY 6%

PER ANNUM INTEREST ON DEPOSITS

Commercial Savings Benefit Co.

201 Constitution Building, Salt Lake City, Utah

D. J. WILLIAMS, Manager

To California

VIA

**3
Daily**



**Trains
3**

Only 24 hours to reach the land of
SUNSHINE AND ORANGES

THE AMERICAN EXPRESS, leaving
Salt Lake City at 3:00 p. m., ar-
riving Los Angeles 2:30 p. m.

THE LOS ANGELES LIMITED, leav-
ing Salt Lake City at 5:00 p. m.;
arriving Los Angeles 4:30 p. m.

Handling through Standard and
Tourist electric lighted sleepers,
and dining car service of the high-
est order.

THE OVERLAND LIMITED, leav-
ing Salt Lake City 11:50 p. m.,
handling Day Coaches, Free Re-
clining Chair Cars, Standard and
Tourist Sleepers and Diner.

See Agent, No. 169 Main St., for
rates and reservations, or write

T. C. PECK, G. P. A.,
Los Angeles.

J. H. MANDERFIELD, A. G. P. A.,
Salt Lake.

ELECTRIC BLOCK SIGNAL PROTECTION

When You Travel

EAST

VIA



"The Overland Route"

Four trains daily over one of the
best ballasted tracks in the coun-
try in the most comfortable cars
money and care can provide.

This assures -

**TRAVEL COMFORT
TRAVEL SAFETY**

City
Ticket
Office
156
Main
Street

(When writing to Advertisers, please mention the ERA.)

DRINK FOR HEALTH

To those whose nerves are weak and irritable—
who want to gain vigor and health from the things
they drink—we say,

DRINK

Koffe-et

"IT BUILDS YOU UP"

Koffe-et is made of *whole* grains and fruits, it
is not like any other drink and is guaranteed pure
and wholesome.

Your grocer sells it. 25c a package.

Made by College Pure Food Co., Logan, Utah.

FOR SALE

JOSEPH SMITH AS SCIENTIST

Cloth, 75 c. Paper, 25 c.

HISTORY OF THE PROPHET

JOSEPH SMITH

By his Mother

Cloth, \$1.00. Morocco Gilt, \$2.50

Send orders to

IMPROVEMENT ERA

20-22 Bishop's Building Salt Lake City

THIS SPACE RESERVED FOR
Reiser's Jewelry Store

OLDEST IN UTAH

ESTABLISHED IN 1860

Mail orders solicited

12 E. First South Salt Lake City

EVERYTHING FOR THE FARM

Exclusive Agents for Franklin, Velie and Overland Automobiles.

CONSOLIDATED WAGON & MACHINE CO.

C.W.&M.Co.

**LOADING IMPLEMENT VEHICLE HARDWARE AND
AUTOMOBILE DEALERS**

Utah, Idaho, Wyoming & Nevada GEO. T. ODELL, General Manager

(When writing to Advertisers, please mention the E.T.A.)